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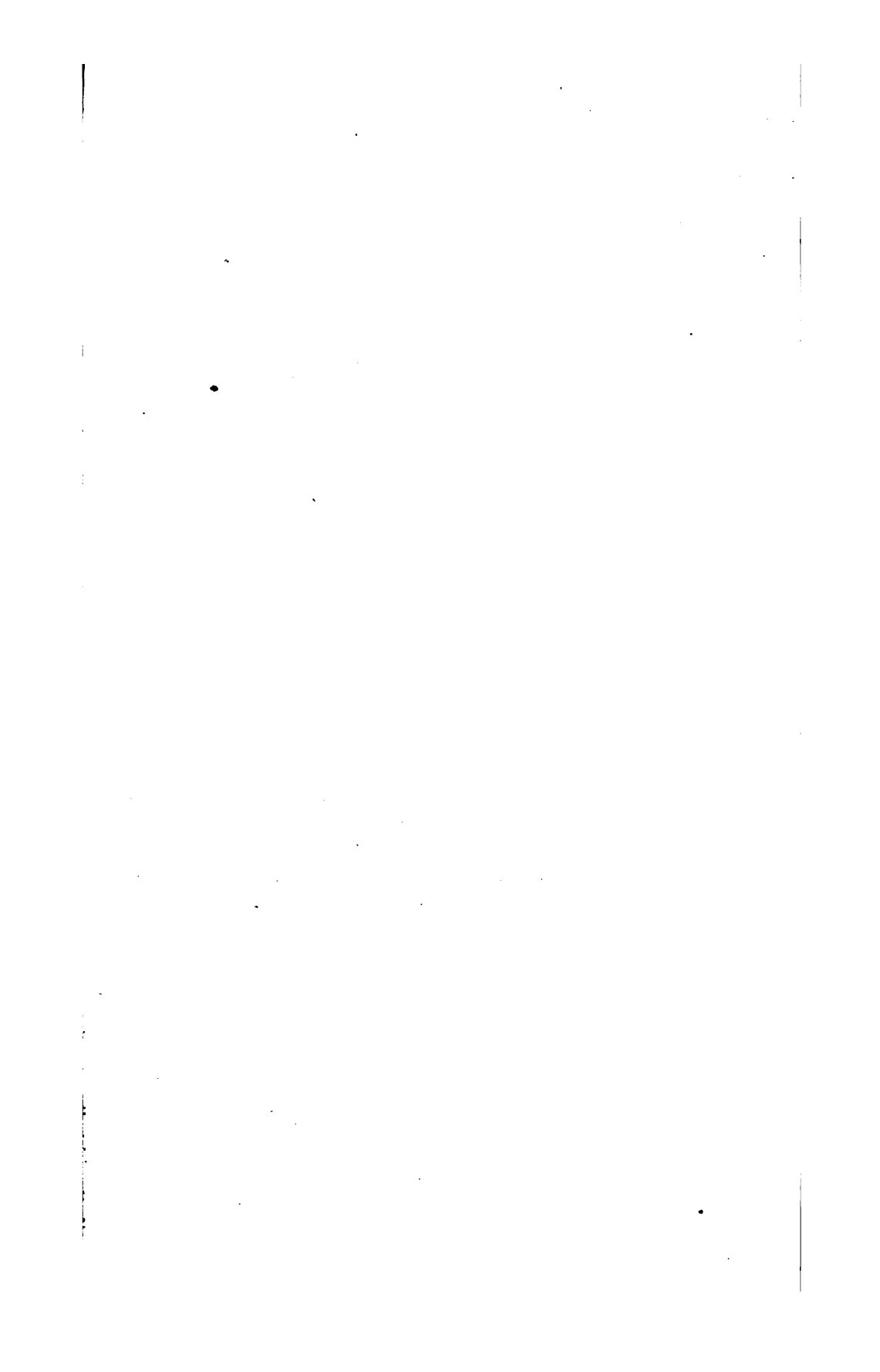


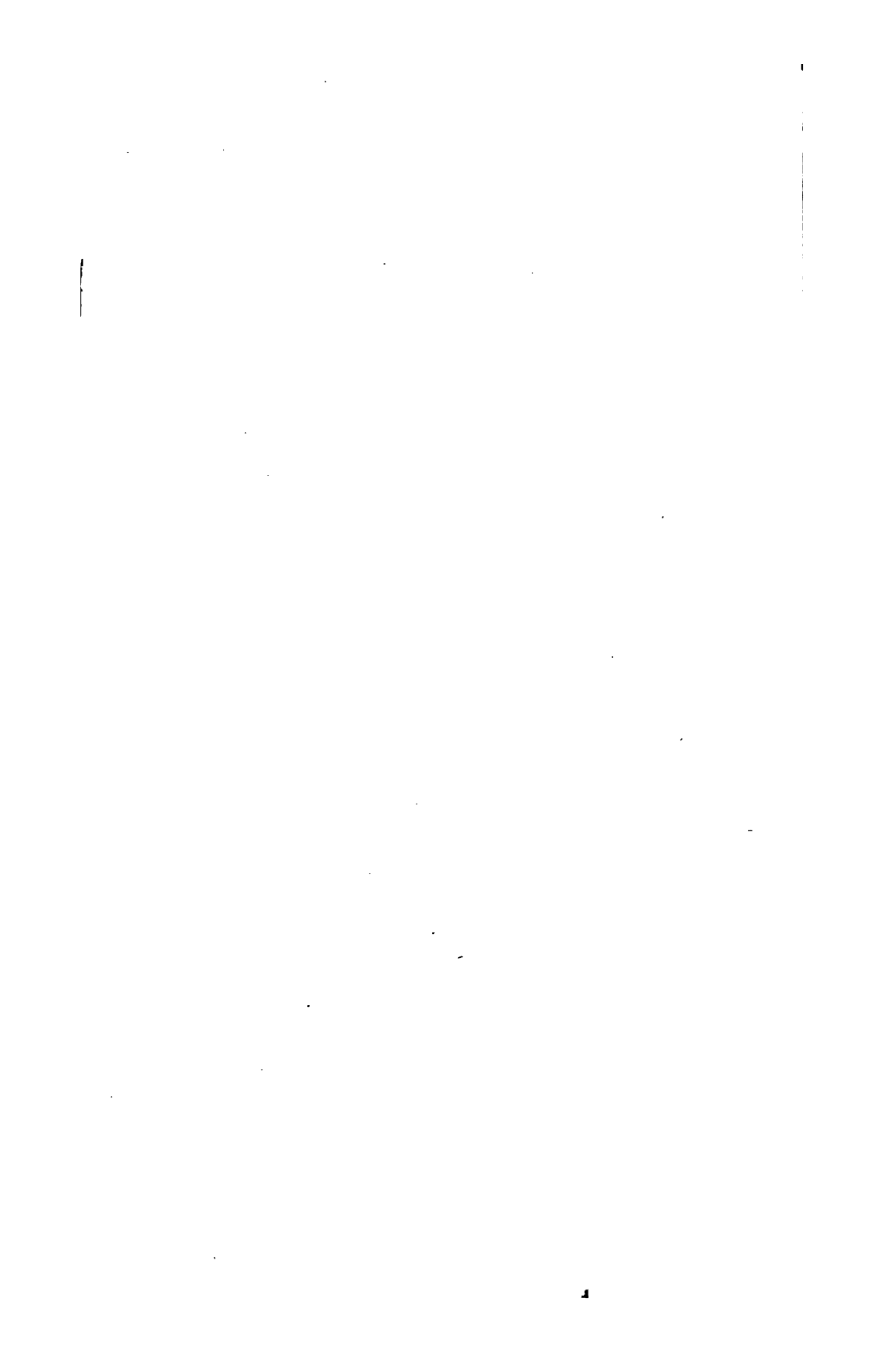


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THE

T. 1830

A J A X

OF

S O P H O C L E S ;

WITH

ENGLISH NOTES,



BY

REV. J. R. PITMAN, A.M.

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ADVERTISEMENT.

THIS Edition is intended for the use of younger Scholars, who are commencing the study of the Greek Drama.

The Text is that of Brunck ; occasionally altered upon the authority of Professor Porson, Dr. Elmsley, and Hermann.

The Metrical Version, beneath the Text, is by Joseph Scaliger.

The Editor has endeavoured to comprise, in the Notes, the most useful remarks of all the Commentators on this Play. The copious quotations from Matthiæ's Greek Grammar may be useful in Schools, where the original volumes are not at hand. Numerous references have been made to the works of modern Critics, by whom the meaning either of single words or of idiomatic expressions has been illustrated.



ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

ΑΘΗΝΗ, ΟΔΥΣΣΕΥΣ.

- ΑΘ.** Ἄει μὲν, ὦ καὶ Λαρτίου, δέδορκά σε
 πειρᾶν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάῃς ὄρῳ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα, καὶ μετρούμενον 5
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδης
 εἴτ' ἔνδον, εἴτ' οὐκ ἔνδον. εὖ δε σ' ἐκφέρει
 κυνὸς Λακαίνης ὡς τις εὖρινος βάσις.
 ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κέρα
 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους. 10
 καὶ σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
 εἴτ' ἔργον ἐστίν· ἐννέπειν δ', ὅτου χάριν
 σπουδὴν ἔδου τήνδ', ὡς παρ' εἰδυίας μάθης.
- ΟΔ.** ὦ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν,
 ὡς εὐμαδέες σου, κἂν ἄποπτος ᾗς ὄμως, 15
 φώνημ' ἀκούω, καὶ ξυναρπάζω φρενὶ,

- MIN.** Jam video, Ulysse, sæpe te venaticæ
 Captasse, ut acies hosticas præverteres.
 Teque adeo ad ipsam commodum classem ultimam
 Ajacis, ubi post principia tendit, tuor
 Ruspantem, et olim metientem sedulo 5
 Notis adulta nuperis vestigia,
 Ut, intus an foras sit, oculis aucupes.
 Bene autem es assectatus, ut canis sagax:
 Namque intus ellum est haud diu, caput
 Sudore manans atque carnufices manus. 10
 Quare intus inspectare, nec tibi integrum est,
 Omitte: tantum fare, cujus gratia
 Tam satagis; omne ut, quicquid hujus est, loquar.
UL. O mihi Dearum cara maxime omnium,
 Minerva, quam, vel eminus, clarè tuam 15
 Vocem aure capio, et mente suspensa haurio,

χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
 καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
 βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ. 20
 κείνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.
 νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 ἔχει περάνας, εἴπερ εἰργασται τάδε·
 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα·
 καὶ γὰρ Δελοντῆς τῷ δ' ὑπεζύγην πόνω.
 ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25
 λείας ἀπάσας, καὶ κατηναρισμένας
 ἐκ χειρὸς, αὐτοῖς ποιμνίων ἐπιστάταις.
 τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 καὶ μοί τις ὀπτῆρ' αὐτὸν εἰσιδὼν μόνον
 κηδῶντα πεδία σὺν νεορράντῳ ξίφει, 30
 φράζει τε καδῆλωσεν· εὐθέως δ' ἐγὼ
 κατ' ἴχνος ἄσσω· καὶ τὰ μὲν σημαίνομαι,
 τὰ δ' ἐκπέπληγμαι· κοῦκ ἔχω μαθεῖν ὅτου.
 καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος,
 τὰ τ' εἰσέπειτα, σῆ κυβερνάμαι χερσί. 35

Qualis tubæ sentitur æneæ sonor.
 Recteque sænsti me mihi infensissimum
 Ajacem odora circuire indagine.
 Ita est: eum venamur, haud alium, Dea. 20
 Nam facinus ista nocte cæcum, nescium,
 Ancepsque fecit ille, si fecit tamen:
 Nil scimus etenim, mentis errore avii.
 Quare hoc subivi sponte perferens onus.
 Nam pecua, nuper parta bellica manu, 25
 Jugulata, strata, sauciata fœditer
 Manu, magistris cum suis, offendimus:
 Factique eum omnis hujus auctorem facit.
 Huc adde, quod speculator hunc solum omnium,
 Campos cruento dum ense persultat furens,
 Viditque, retulitque. Ego actutum impete 30
 Vestigo, odor. Hæc signa non dubie noto;
 Ast illa miror; cuja sint, non assequor.
 Sed affuisti tempori; siquidem tua
 Me nunc, et olim rex, et reget, manus. 35

- ΑΘ. ἔγνων, Ὀδυσσεῦ· καὶ πάλαι φύλαξ ἔβην
τῇ σῆ πρόθυμος, εἰς ὄδον, κυνηγία.
- ΟΔ. ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν ποινῶ ;
- ΑΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τάργῃ ταυτὰ σοι.
- ΟΔ. καὶ πρὸς τί δυσλόγιστον ἂδ ἦξεν χεῖρα ; 40
- ΑΘ. χόλω βαρυνθεὶς τῶν Ἀχιλλείων ὄπλων.
- ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν ;
- ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.
- ΟΔ. ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν ;
- ΑΘ. κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ. 45
- ΟΔ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;
- ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.
- ΟΔ. ἦ καὶ παρέστη, κἀπὶ τέρεμ' ἀφίκετο ;
- ΑΘ. καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσις πύλαις.
- ΟΔ. καὶ πῶς ἐπίσχε χεῖρα, μαιμῶσαν φόνου ; 50
- ΑΘ. ἐγὼ σφ' ἀπέεργα, δυσφόρους ἐπ' ὄμμασι
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς·
καὶ πρὸς τε ποίμνας ἐκτρέπω, ξύμμικτά τε
λείας ἄδαστα βουκόλων φρουρήματα·

- MIN. Persensi, Ulysse : jamque, dum venaturis,
Viam tibi istam sponte custos institi.
- UL. Bene hic secusne coeptus est mihi labos ?
- MIN. Liquido putasti fecit ille, me vide.
- UL. Nam cur et ausus ille tam caecum nefas ? 40
- MIN. Achilles arma addicta non sibi dolet.
- UL. Cur sic furente fertur in greges gradu ?
- MIN. Vestro manus scdare sperans sanguine.
- UL. Incogitabat, inquis, Argivis malum ?
- MIN. Quin absque me fuisset, et patraverat. 45
- UL. Quibusne coeptis, quoque mentis impetu ?
- MIN. Irrupit ad vos nocte solus et dolo.
- UL. Pervenit igitur, atque metas attigit ?
- MIN. Institerat adeo utrique jam praetorio.
- UL. Quis rapida ovantem caede repressit manum ? 50
- MIN. Aliena captis sensa ocellis oggerens,
Hominis retundo gaudium immedicabile ;
Et ad gregum miscella lanigerum agmina
Promiscuique volgus argenti avoco.

ἔνθ' εἰσπεσὼν ἔκπειρε πολύπερων Φόνον, 55
 κύκλω ραχίζων· κἀδόκει μὲν ἔσθ' ὅτε
 δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
 ὅτ' ἄλλοτ' ἄλλον, ἐμπιτνῶν, στρατηλατῶν.
 ἐγὼ δὲ Φοιτῶντ' ἄνδρα μανιάσιν νόσοις
 ἄτρυνον, εἰσέβαλλον εἰς ἔρη κακά. 60
 κἀπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν,
 ποιμένας τε πάσας, ἐς δόμους κομίζεται,
 ὡς ἄνδρας, οὐχ ὡς εὐπερων ἄγραν ἔχων·
 καὶ νῦν κατ' οἴκουσ ζυνδέτους αἰκίζεται. 65
 δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
 ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν Δροῆς.
 Δαρσῶν δὲ μίμνε, μηδὲ συμφορὰν δέχου
 τὸν ἄνδρ'. ἐγὼ γὰρ ὀμμάτων ἀποστρόφους
 αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.— 70
 οὔτος, σὲ, τὸν τὰς αἰχμαλωτίδας χέρας
 δεσμοῖς ἀπευθύνοντα, προσμολεῖν καλῶ.
 Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος.

Ibi buceras sternebat animantes, nihil 55
 Parcens furori : modo cruenta credulus
 Manu necare gemina Atridas corpora :
 Modo hunc, modo illum scilicet mactans ducem.
 Ast ego virum, furore torrentem vago,
 Urgebam, in altos induens casses mali. 60
 Postquam remisit vis furoris de nece,
 Armenta viva, compedarum vinculis
 Captiva, sed cum gregibus abducit domum,
 Homines putans abigere, non brutos greges :
 Quos nunc flagellis accipit vinctos male. 65
 Age, huncce, sodes, indicem morbum tibi,
 In volgus ut eum differas, ubi videris.
 Ne defetisce, neve deputa in malo
 Hominem videre : luminum aversos ego
 Orbes reflectam, quominus te viderit. 70
 O ! qui revinctis manibus abductas agis
 Hominum catervas, huc adesdum, te voco :
 Ajax ! tibi (inquam) dico : jam prodi foras.

ΑΙΑΣ.

- ΟΔ. τί δράς; Ἀθήνα; μηδαμῶς σφ' ἔξω κάλει.
 ΑΘ. οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; 75
 ΟΔ. μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκεῖτω μένων.
 ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνῆρ ὄδ' ἦν;
 ΟΔ. ἐχθρὸς γε τῷδε τάνδρι, καὶ τανῦν ἔτι.
 ΑΘ. οὐκουν γέλωσ ἠδιστος εἰς ἐχθροὺς γελᾶν;
 ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐς δόμους μένειν. 80
 ΑΘ. μεμνηνὸτ' ἀνδρα περιφανῶς ὀκνεῖς ἰδεῖν;
 ΟΔ. φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνω.
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδη πέλας.
 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;
 ΑΘ. ἐγὼ σκοτάσω βλέφαρα καὶ δεδορκότα. 85
 ΟΔ. γένοιτο μέντ' ἂν πᾶν, θεοῦ τεχνωμένου.
 ΑΘ. σίγα νυν ἑστῶς, καὶ μέν' ὡς κυρεῖς ἔχων.
 ΟΔ. μένοιμ' ἂν ἠΐελον δ' ἂν ἐπὸς ἂν τυχεῖν.
 ΑΘ. ᾧ οὔτος, Αἴας, δευτέρον σε προσκαλῶ.
 τί βαιὸν οὔτως ἐντρέπει τῆς ξυμμάχου; 90

ΑΘΗΝΑ, ΑΙΑΣ, ΟΔΥΣΣΕΥΣ.

ΑΙ. ᾧ χαῖρ', Ἀθήνα, χαῖρε, Διογενὲς τέκνον,

- UL. Quid agis, Minerva? ne foras hominem evoca.
 MIN. Potin' es tacere? nec tibi metum objice. 75
 UL. Ne, amabo: sed contineat intus se domi.
 MIN. Frustra vereris: non vir idem est qui prius.
 UL. Mihi hostis idem est ipse, qui prius fuit.
 MIN. Illudere hosti ludus est suavissimus.
 UL. Mihi quidem isthunc intus includi sat est. 80
 MIN. Hominem videre mentis impotem fugis?
 UL. Videre mentis compotem compos queam.
 MIN. At non videbit se quidem, quamvis prope.
 UL. Cur non, si idem oculis lumen usurpat, potest?
 MIN. Faxo te ut oculis vel videns non viderit. 85
 UL. Mutare magnum fas nefasque Diis leve est.
 MIN. Tace et quiesce, teque in hoc statu tene.
 UL. Certum est tenere: sed foris mallet tamen.
 MIN. Heus te! audin? Ajax, rursus appello; huc ades.
 Cur Numen auxiliare tam parvi facis? 90
 AJ. Salve, Minerva, maximi proles Jovis!

- ὡς εἶ παρῆσθης· καί σε παγχρυσόις ἐγὼ
 στέψω λαφύροις, τῆσδε τῆς ἄγρας χάριν.
- ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐπινοῖ μοι φρέσσον,
 ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῶ; 95
- ΑΙ. κόμπος πάρεστι, κοῦκ ἀπαρνοῦμαι τὸ μῆ.
- ΑΘ. ἦ καὶ πρὸς Ἀτρεΐδαισιν ἠχμασας χέρα;
- ΑΙ. ὥστ' οὐποτ' Αἴανδ' οἶδ' ἀτιμάσουσ' ἔτι.
- ΑΘ. τεθνῶσιν ἄνδρες, ὡς τὸ σὸν ξυνηκ' ἐγώ.
- ΑΙ. θανόντες ἤδη τὰμ' ἀφαιρέϊσθων ὄπλα. 100
- ΑΘ. εἶεν· τί γὰρ δὴ καῖς ὁ τοῦ Λαερτίου;
 κοῦ σοι τύχης ἔστηκεν; ἦ πέφευγέ σε;
- ΑΙ. ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὄπου;
- ΑΘ. ἔγωγ' Ὀδυσσέα, τὸν σὸν ἐνστάτην, λέγω.
- ΑΙ. ἦδιστος, ᾧ δέσποινα, δεσμώτης ἔσω 105
 θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω—
- ΑΘ. πρὶν ἂν τί θράσης, ἢ τί κερδάνης πλέον;
- ΑΙ. πρὶν ἂν δεδεῖς πρὸς κίον ἑρκείου στέγης—
- ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν;
- ΑΙ. μάλιστα πρῶτον νῶτα Φοινιχθεῖς θάνη. 110

Bene ades, et opportuna. Te spoliis ego
 Mactabo opimis propter hanc prædam quidem.

- ΜΙΝ. Sapis: sed illud quod rogo, narra mihi:
 Hastam imbuisti sanguine Argivo tuam? 95
- ΑΙ. Et gloriari fas mihi est; et non negem.
- ΜΙΝ. Advorsum Atridas nempe molitus manum es?
- ΑΙ. Non fiat illis ludus Ajax amplius.
- ΜΙΝ. Actum est, ut inquis; occiderunt illicet.
- ΑΙ. Nunc auferant mihi arma mortui mea. 100
- ΜΙΝ. Quid vero Ulysses iste Laerta satus?
 Quo res loco illi est? an tuam effugit manum?
- ΑΙ. Sacramne volpem quo sit in statu rogas?
- ΜΙΝ. Ipsum, inquam, Ulysem, male tibi infestum caput.
- ΑΙ. Gratissimum intus assidet spectaculum 105
 Captivus, ipsum quod mori nondum velim—
- ΜΙΝ. Quidnam priusquam aggredere? quid facies lucri?
- ΑΙ. Priusquam ad altæ columen evinctus domus—
- ΜΙΝ. Quodnam misello grande moliris malum?
- ΑΙ. Cæsus flagellis, efflet animam denique. 110

- ΑΘ. μὴ δῆτ' αὖ τὸν δύστηνον ᾤδ' ἐ γ' αἰκίση.
 ΑΙ. χαίρειν, Ἀθάνα, τ' ἄλλ' ἐγὼ σ' ἐφίεμαι.
 κείνος δὲ τίσει τήνδε, ποῦν ἄλλην δίκην.
 ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
 χρῶ χεῖρ'· φείδου μηδὲν ἄνπερ ἐνόησ'· 115
 ΑΙ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,
 τοιᾶνδ' αἰεὶ μοι ζύμμαχον παρεστάναι.

ΑΘΗΝΑ, ΟΔΥΣΣΕΥΣ.

- ΑΘ. ὄρᾳς, Οδυσσεῦ, τὴν θεῶν ἰσχὺν, ὅση ;
 τούτου τίς ἂν σοι τάνδρὸς ἢ προνούστερος,
 ἢ δρᾶν ἀμείνων εὐρέσῃ τὰ καίρια ; 120
 ΟΔ. ἐγὼ μὲν οὐδὲν οἶδ'· ἐποικτιέρω δὲ νιν,
 δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ,
 ὅθ' οὐνεκ' ἄτη ζυγκατέζευκται κακῆ,
 οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.
 ὄρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο, πλὴν 125
 εἶδωλ', ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.
 ΑΘ. τοιαῦτα τοίνυν εἰσορῶν, ὑπέρκοπον
 μηδὲν ποτ' εἴπης αὐτὸς εἰς θεοὺς ἔπος,

- ΜΙΝ. Ne miserum, amabo, ne hunc ita accipias male.
 ΑΙ. Sperare in aliis, Diva, te jubeo bene :
 Supplicium ad istum is, nec secus, dabit modum.
 ΜΙΝ. Postquam hoc in animo est sat tibi acceptum, ilicet,
 Ne parce dextræ ; cogitata perforce. 115
 ΑΙ. Accingor ad rem : cæterum mando tibi,
 Ut tale præstes semper auxilium mihi.
 ΜΙΝ. Vides, Ulysse, vim Deorum, quanta sit ?
 Hoc homine rerum quis fuit consultior,
 Vel melior antehac cœpta mature exequi ? 120
 ΟΔ. Nullus quidem antehac : mihi que miseritudine
 Commovit animum, quanquam iniquior mihi est,
 Quod tali inhærens ipse conflictet malo.
 Nec illius rem quam meam, specto magis ;
 Nil certus aliud esse nos quam somnia 125
 Imaginantum, aut corpora umbræ inania.
 ΜΙΝ. Ergo cavebis, hæc videns, temerarium
 Dictum profanumve in Deos effutias.

μηδ' ὄγκον ἄρης μηδέν, εἴ τινος πλέον
 ἢ χειρὶ βρέθει, ἢ μακροῦ πλούτου βάθει· 130
 ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τάνδρωπεια· τοὺς δὲ σῶφρονας
 θεοὶ φιλοῦσι, καὶ στυγοῦσι τοὺς κακοῦς.

ΧΟΡΟΣ.

- ΧΟ. Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135
 σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω·
 σὲ δ' ὅταν πληγὴ Διὸς ἢ Ζαμενῆς
 λόγος ἐκ Δαναῶν· κακόθρους ἐπιβῆ,
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι,
 πτηνῆς ὡς ὄμμα πελείας. 140
 ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 μεγάλοι· θόρυβοι κατέχουσ' ἡμᾶς
 ἐπὶ δυσκλείᾳ, σὲ, τὸν ἵππομανῆ
 λειμῶν' ἐπιβάντ', ὀλέσαι Δαναῶν
 βοτὰ καὶ λείαν, 145
 ἥπερ δορίληπτος ἔτ' ἦν λοιπῆ,

Nec insolescas, si vel ulli prænites
 Virtute belli, sive vastis copiis : 130
 Namque una tollit, una deprimit dies
 Mortalium res ; et boni semper viri
 Curæ Deis sunt ; contra at invisī mali.

- СНО. Telamoniada, qui fundamina
 Salaminis habes firma marina ; 135
 Bene cūm tibi sit, bene lætor :
 Cūm te inimico languere Jove
 Differt Danaum fama maligna,
 Mens mihi refugit, totusque tremo,
 Trepida ut terrore columba. 140
 Ut præteritâ nocte tumultus
 Nos famigerant rumore malo,
 Te, pede rapido persultantem
 Ubera prati, prædatitias
 Danaum pecudes, 145
 Quæ super ipsis fuerant reliquæ,

κτείνοντ' αἰΐθωνι σιδήρῳ.
 τοιούσδε λόγους ψιδύρους πλάσσω
 εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,
 καὶ σφόδρα κείθει· περὶ γὰρ σοῦ νῦν 150
 εὐπειστα λέγει· καὶ πᾶς ὁ κλύων
 τοῦ λέξαντος χαίρει μᾶλλον,
 τοῖς σοῖς ἄχεσιν καδυβρίζων.
 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
 οὐκ ἂν ἀμάρτοιοι· κατὰ δ' ἂν τις ἐμοῦ 155
 τοιαῦτα λέγων, οὐκ ἂν κείδοιο·
 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
 καίτοι σμικροὶ, μεγάλων χωρὶς,
 σφαλερὸν πύργου ῥῦμα πέλονται·
 μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν, 160
 καὶ μέγας ὄρδοιθ' ὑπὸ μικροτέρων.
 ἀλλ' οὐ δυνατὸν τοὺς ἀνόητους
 τούτων γνώμας προδιδάσκειν.
 ὑπὸ τοιούτων ἀνδρῶν δορυβεῖ,
 χῆμεις οὐδὲν σθένομεν πρὸς ταῦτ' 165

Ferro vastasse cruento.

Talia fictis probra susurris

Omnium in aures spargit Ulysses.

Creditur illi: nec sine multa

150

Suada excipitur: suasus et ipse

Suasore magis strepit auditor,

Tua risu facta lacescens.

Qui magna petit corpora telo

Nullus aberrat. Dixit in me

155

Quis tale, fidem nullus habebit.

Nam felices petit invidia:

At, sine magnis, ipsi parvi

Intutum arcis sunt praesidium.

Nam cum divite bene plebs rem gerit;

160

Dives cum plebe fovetur.

Verum talia sensa docere

Non possis corda supina.

Ea circumstrepit hominum turba;

Nec nos contra conferre pedem

165

ἀπαλέξασθαι, σοῦ χωρὶς, ἀναξ.
 ἀλλ' (ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
 καταγοῦσιν, ἄτε πτηνῶν ἀγέλαι·)
 μέγαν αἰγυπιὸν σ' ὑποδείσαντες,
 τάχ' ἂν ἐξαίφνης εἰ σὺ φανείης, 170
 σιγῇ πτήξειαν ἄφανοι.
 ἦ ῥά σε Ταυραπόλα Διὸς Ἄρτεμις στροφή.
 (ὦ μεγάλα φάτις, ὦ
 μᾶτερ, αἰσχύναις ἐμᾶς,)
 ἄρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας, 175
 ἦ πού τινος νίκας ἀκάρπτωτον χάριν,
 ἦ ῥα κλυτῶν ἐνάρων
 ψευσθεῖσα δάροις, εἴτ' ἐλαφροβολίαις·
 ἦ χαλκοδάραξ εἴ τιν' Ἐνυάλιος
 μομφὰν ἔχων | ξυνοῦ δορὸς, ἐννυχίοις 180, 1
 μαχαναῖς | εἴσισθε λῶβαν. 181, 2
 οὔποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερὰ, ἀντιστρ.
 καὶ Τελαμῶνος, ἔβας
 τόσσον, ἐν κοίμηναις πιτυῶν· 185

Possumus, absente modo te.
 Ut conspectum fugere tuum,
 Strepitant, qualis, defuncta metu
 Vulturis, avium turba volantum :
 Quod si subitis citus existas, 170
 Muti fugiant trepidanter.
 Anne Diana tuum, soboles Jovis,
 (Ah fera fama, fera
 Mater ah probri mei)
 In volgus armentorum animum furia vit,
 Aut orba fructu debito victoriæ, 175
 Aut spoliolum aliquo
 Frustrata honore, aut hinculei exuviis ?
 Bellonane an Mars supplicium rabido
 Poscens calen- 180
 te sanguine, noctivagis vindicis
 Furoribus iræ.
 Non te adeo usque sinister agit furor,
 O Telamoniada,
 In greges ut tu irruas. 185

ἦκοι γὰρ ἂν Δία ἴσος· ἀλλ' ἀπέρροιοι
καὶ Ζεὺς κακὸν καὶ Φοῖβος Ἀργείων φάτιν.
εἰ δ' ὑποβαλλόμενοι
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἢ τὰς ἀσάτου Σισυφιδᾶν γενεᾶς, 190
μὴ, μὴ μ', ἀναξ, | ἔδ' ᾧδ' ἐφάλοισ κλισίαις 191, 2
ὄμμ' ἔχων, | κακὸν φάτιν ἄρη. 192, 3
ἀλλ' ἀνα ἐξ ἐδράνων, ὅπου μακραῖωνι ἐπαδός.
στηρίζει ποτὲ τᾶδ' ἀγωνίῳ σχολᾶ, 195
ἄταν οὐραναίη φλίγων.
'χθρῶν δ' ὕβρις ᾧδ' ἀτάρβητα
ὀρμᾶται ἐν εὐανέμοις βάσσαις,
πάντων καυχάζοντων γλώσσαις
βαρυάλγητ'· ἐμοὶ δ' ἄχος ἔστακε. 200

ΤΕΚΜΗΣΣΑ, ΧΟΡΟΣ.

ΤΕΚ. Ναὸς ἀρωγοὶ τῆς Αἴαντος,
γενεᾶς χθονίαν ἀπ' Ἐρεχθιδᾶν,
ἔχομεν στοναχὰς οἱ κηδόμενοι
τοῦ Τελαμῶνος τηλόθεν οἴκου.

Hæc cœlitum vis est mage ; Jupiter, aver-
runcate volgi, et Phœbe, rumores malos.
Sin sua composito
Commenta fingunt arte mala proceres,
Aut acre cauti Sisymphidæ genus ; 190
Ne, si sapis,
Ad hæc, rogo, castra manens deside,
Probro tibi ne sit.
Linque sedilia : surge ; ubi plus sat longe
Lente exercitus immoraris otio, 195
Dira incendia ventilans.
Impune proterva vis linguæ
Ventique secunda lascivi
Injurioso miscet dic-
ta cachinno : at dolore ego configor. 200
Τεκ. Socii Ajacis, classica pubes,
Nobile prisca germen Erecthei,
Quantis versat fluctibus animi
Telamoniaci nos cura laris !

- νῦν γὰρ ὁ δεινὸς μέγας ἄμοκρατῆς 205
 Αἴας Δολερῶ
 κεῖται χειμῶνι νοσήσας.
- ΧΟ. τί δ' ἐνήλλακται τῆς ἀμερείας
 νῦξ ἥδε βάρος ;
 παῖ τοῦ Φρυγίου σὺ Τελεύταντος, 210
 λέγ', ἐπεὶ σε λέχος δουριάλωτον
 στέρξας ἀνέχει Δούριος Αἴας·
 ὥστ' οὐκ ἂν αἴδρις ὑπέπειοις.
- ΤΕΚ. πῶς δῆτα λέγω λόγον ἄρρητον ;
 θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. 215
 μανία γὰρ ἀλοὺς ἡμῖν ὁ κλεινὸς
 νύκτερος Αἴας ἀπελωβήθη·
 τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 χειροδάϊκτα σφάγι' αἰμοβαφῆ,
 κείνου χρηστήρια τάνδρός. 220
- ΧΟ. οἷαν ἐδήλωσας ἀνδρὸς στροφή.
 αἰδοπος ἀγγελίαν
 ἄτλατον, οὐδὲ φευκτὰν,
- En ferus Ajax, pectore crudo, 205
 Perditus, æger
 Æstu conflictat iniquo.
- СНО. Quod præterita nocte quietem
 Mutavit onus ?
 Filia Phrygii Teleutantis, 210
 Dic : nam servam te ferus Ajax
 Socia lecti parte recepit ;
 Ut te nescire nefas sit.
- Тεc. Ardua dictu dicta profabor.
 Lethi similem morbum audite. 215
 Efferus iris, animique vagus,
 Infandum Ajax ausus in umbra est.
 Talia jam licet intus cernere
 Patrata manu sacra cruenta,
 Pulchra viri gesta furentis. 220
- СНО. Mira indicas, mira torvi
 Facta refers hominis
 Iniqua, inexplicanda ;

- τῶν μεγάλων Δαναῶν | ὑποκληζομέναν, 224, 5
τὰν ὁ μέγας μῦθος ἀέξει.
- 227, 8 οἷ μοι, φοβαῦμαι τὸ προσέρπον. | περίφαντος ἀνὴρ
229 Δανεῖται, παρακλήκτω | χερὶ συγκατακτὰς 230
κελαινοῖς ξίφεσιν βοτὰ,
καὶ βοτῆρας ἱππονάμας.
- TEK. ὦ μοι κείθεν, κείθεν ἄρ' ἡμῖν
δεσμῶντιν ἄγων ἤλυθε ποίμναν·
ᾧν τὰ μὲν εἶσω σφάζ' ἐπὶ γαίας· 235
τὰ δὲ πλευροκοπῶν δίχ' ἀνερῆργυ.
δύο δ' ἀργίποδας κριοὺς ἀνελῶν,
τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
ρίπτει δερίσας· τὸν δ' ὄρδον ἄνω
κίονι δήσας, 240
μέγαν ἱπποδέτην ρυτῆρα λαβῶν,
παίει λιγυρᾶ μάστιγι διπλῆ,
κακὰ δενάζων ῥήμαδ', ἃ δαίμων,
κούδεις ἀνδρῶν, ἐδίδαξεν.
- Quæ proceres Danai
Male famigerant; 225
Quæque procax rumor acerbat.
Hem! quem exitum res habitura est?
Habet hoc: furore
Sibi jam afferet ille
Manus: quippe qui tot 230
Opimos gladio greges
Impetiit, gregumque duces.
- TEC. Me miseram: amens inde inde foris
Captiva manu traxit pascua.
Partem in nuda jugulavit humo: 235
Partem mediam male dissecuit.
Duo lanigeri proceres pecoris,
Illum capite, et lingua truncat:
Hunc destituit rectum ad medii
Columnen tecti: 240
Et fera quassans vulnera, lori
Sævus habena mulctat equini;
Atque oggannif non bona dicta,
Non humanitus ea doctus.

- ΧΟ. ὦρα τιν' ἤδη κάρα κα- ἀντιστρ. 245
 λύμμασι κρυψάμενον,
 ποδοῖν κλοπὰν ἀρέσθαι,
 ἢ θοδὸν εἰρεσίας | ζυγὸν ἐζόμενον, 248, 9
 ποντοπόρῳ ναὶ μεδεῖναι. 250
- 251, 2 τοίαις ἐρέσσουσιν ἀπειλὰς | διπρατεῖς Ἀτρεΐδαι
 καδ' ἡμῶν πεφόβημαι | λιτόλευστον ἄρην 253, 4
 ζυναλγεῖν μετὰ τοῦδε τυ- 255
 πείς, τὸν αἰσ' ἀπλατος ἴσχει.
- ΤΕΚ. οὐκ ἔτι λαμπρᾶς γὰρ ἄτερ στεροπαῖς
 ἄξιας ὄξυς νότος ἄς, λήγει
 καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
 τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη, 260
 μηθενὸς ἄλλου παραπράξαντος,
 μεγάλας ὀδύνας ὑποτείνει.
- ΧΟ. ἀλλ' εἰ πέπαιται, κάρτ' ἂν εὐτυχεῖν δοκῶ
 φροῦδου γὰρ ἤδη τοῦ κακοῦ μείαν λόγος.
- ΤΕΚ. πόττερα δ' ἂν, εἰ νέμοι τις αἴρεσιν, λάβοις, 265
- СНО. Jam tempus obnubere est ca- 245
 put, timide et propere
 Fugam parare furto;
 Curriculumque citi
 Leve remigii in-
 scendere, nec parcere navi. 250
 Tantas minas totque volutant
 Proceres Atridae
 Duces: saxipetas nam
 Populi vereor
 Manus; neu cum eo in malis 255
 His jacente condoleam.
- Тек. Minime vero: namque silescit,
 Ut non vehemens qui venit Auster.
 Quin nova compos vulnera sentit:
 Nam sua sibi cum quis mala spectat,
 Et socius in eis nemo accedit, 260
 Ea magni est causa doloris.
- СНО. Hominem beatum, si malo defungitur:
 Absente morbo, nam remittitur metus.
- Тек. Harum placeret ultra conditio magis? 265

- φίλους ἀνίων αὐτὸς ἠδονὰς ἔχειν,
 ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών ;
- XO. τό τοι διακλάζον, ᾧ γύναι, μεῖζον κακόν.
- TEK. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.
- XO. πῶς τοῦτ' ἔλεξας ; οὐ κάτοιθ' ὅπως λέγεις. 270
- TEK. ἀνὴρ ἐκεῖνος, ἠνίκ' ἦν ἐν τῇ νόσῳ,
 αὐτὸς μὲν ἦδεθ', οἷσιν εἴχετ' ἐν κακοῖς,
 ἡμᾶς δὲ τοὺς βλέποντας ἠνία ξυνών·
 νῦν δ', ὡς ἔληξε, κἀνέπνευσε τῆς νόσου,
 κείνός τε λύπη πᾶς ἐλήλαται κακῆ, 275
 ἡμεῖς δ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.
 ἄρ' ἐστὶ ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;
- XO. ζῦμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
 πληγὴ τις ἦκη· πῶς γὰρ, εἰ πεκαυμένος
 μηδὲν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ; 280
- TEK. ὡς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρεῖ.
- XO. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
 δήλωσον ἡμῖν, τοῖς ξυναλγοῦσιν, τύχας.
- TEK. ἄπαν μαθήσει τοῦργον, ὡς κοινανὸς ᾶν.

- Cùm per te amicis est male, esse tibi bene ;
 Aut cum iis doloris paria munia exsequi ?
- CHO. Quod duplicatur, majus est, mulier, malum.
- TEK. Morbo caremus, et laboramus tamen.
- CHO. Quid dicis ? hæc me dictio incertat magis. 270
- TEK. Vir ille morbo quum teneretur gravi,
 Gestibat ipse quâ premebatur lue ;
 Angebat et nos mentis impos compotes.
 Postquam resedit, ac recepit se a malo,
 Et major illum mentis exercet dolor ; 275
 Et non minus nos nunc dolemus quam prius.
 Non ergo simpla hæc duplabis tanto mala ?
- CHO. Verum est, fatemur : ac veremur, ne Deüm
 Incessat ira hunc : nam levatur non magis
 Defunctus ille peste, quàm ægrotans prius. 280
- TEK. Ergo disertim commonendus est mihi.
- CHO. Enim unde cœpit gliscere hæc moles mali ?
 Nos condolentes et metûs socios doce.
- TEK. Ergo ut doloris socius, omnem rem tene.

κείνος γὰρ ἄκρας νυκτὸς, ἠνίχ' ἔσπεροι 285
 λαμπτήρες οὐκ ἔτ' ἦδον, ἄμφηκες λαβὼν
 ἑμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
 καὶ γὰρ πικλήσω, καὶ λέγω, Τί χρῆμα δρᾶς,
 Αἴας; τί τήνδ' ἀκλητος, οὐδ' ὑπ' ἀγγέλων
 κληθεῖς, ἐφορμᾶς πείρα, οὔτε του κλύων 290
 σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὔδει στρατός.—
 ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνούμενα·
 Γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέρει.
 καὶ γὰρ μαθούσ' ἔλθξ'. ὁ δ' ἔσσύδῃ μόνος.
 καὶ τὰς ἐπεῖ μὲν οὐκ ἔχω λέγειν πάδας. 295
 ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
 ταύρους, κύνας βοτῆρας, εὐκαρῶν τ' ἄγραν.
 καὶ τοὺς μὲν ἠύχενίζε· τοὺς δ' ἄνω τρέπαν
 ἔσφαζε, κάρρᾶχιζε· τοὺς δὲ δεσμίους
 ἠκίζεδ', ὥστε φῶτας, ἐν ποίμναις πιτνῶν. 300
 τέλος δ', ὑπάξας διὰ θυρῶν, σκιᾶ τινὶ
 λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,
 τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεῖς γέλων πολὺν,

Nam nocte prima, nondum adhuc micantibus 285
 Astrorum ocellis, ille vanos, ancipe
 Instructus hastâ, tentat exitus ruens.
 Ego increpo hominem: "Nam quid," inquam, "cogitas,
 "Ajax? quod isthuc itiner incertum paras,
 "Nullo evocatus nuntio aut tuba excitus, 290
 "Quum placidus omnes mulcet in castris sopor?"—
 Brevi ille dicto insequitur, at vulgario:
 "Mulier, mulierum ornamen est silentium."—
 Perculsit animum: comprimo me: ille exiit.
 Verum quod intervenit interibi, haud scio. 295
 Post, curvifrontes intrat armentas agens,
 Mutasque pecudes atque custodes canes.
 Hinc capite truncat; inde resupinat, necat,
 Jugulatque quædam: his compeditis verbera,
 Tanquam viri sint, non greges, usque oggerit. 300
 Tunc nescio quid, exiens, spectrum appetens
 Orationem duriter dictis dedit
 In Ulysssem, Atridas, perperam et joculariter,

ὄσση κατ' αὐτῶν ὕβριν ἐκτίσσιτ' ἰὼν
 κἄπειτ' ἐπάξιας αὔδης ἐς δόμους πάλιν, 305
 ἔμφρων μόλις πως ζῦν χρόνῳ καδίσταται.
 καὶ πλήρης ἄτης ὡς διοπτέυει στέγος,
 παίσας κἄρα ἴδῶύξεν· ἐν δ' ἐρειπίοις
 νεκρῶν ἐρεισθεὶς ἕζετ' ἀργείου φόνου,
 κόμην ἀπρίξ ὄνυξι συλλαβῶν χερσί. 310
 καὶ τὸν μὲν ἦστο πλείστον ἄφθογγος χρόνον·
 ἔπειτ' ἐμοὶ τὰ θεῖν' ἐπηπείλησ' ἔπη,
 εἰ μὴ φανείη πᾶν τὸ συντυχὸν πάδος·
 κἀνήρετ', ἐν τῷ πράγματος κυροῖ ποτέ.
 κἀγὼ, φίλοι, δείσασα, τοῦξειργασμένον 315
 ἔλεξα πᾶν, ὅσονπερ ἐξηπιστάμην.
 ὁ δ' εὐδὺς ἐξώμαξεν οἰμωγὰς λυγρὰς,
 ἃς οὐποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ·
 πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
 τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν 320
 ἀλλ' ἀψόφητος ὀξέων κωκυμάτων
 ὑπεστέναζε, ταῦρος ἄς, βρυχώμενος.

Indigna eorum facta sese ultum probe.
 Ad nota rursum tecta regreditur gradum, 305
 Tandemque mentis in potestatem redit.
 Ut novit omnem errore completam domum,
 Frontem ferit, quiritat, in commiscuam
 Jacentium se projicit stragem gregum,
 Manu prehensam identidem scindens comam; 310
 Diuque muto constitit silentio.
 Exinde gravia comminatus est mihi,
 Ne edisseratur omne, quicquid est mali;
 Ac esset in quo, sciscitabatur, statu.
 His territata, quoque gesta sit modo, 315
 Et quo sciebam rite rem pando ordine.
 Tunc ipse questus rumpere ejulabiles,
 Huic prius inausos, atque inauditos mihi:
 Expetere tales namque censebat sonos
 Ignavitati mentis, atque imbelliæ. 320
 Et voce parcens atque lamentis prius
 Gemitus premebat, taurus ut mugit ferox.

- νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ
 ἄσιτος ἀνήρ, ἄποτος, ἐν μέσοις βοτοῖς
 σιδηροκμηῆσιν ἥσυχος δακρῖ πεσών. 325
 καὶ δῆλός ἐστιν ὡς τι δρασεῖαν κακόν·
 τοιαῦτα γὰρ πως καὶ λέγει κἀδύρεται.
 ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην,
 ἀρῆξάτ' εἰσελθόντες, εἰ δύνασθέ τι
 φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. 330
- ΧΟ. Τέκμησσα, δεινὰ, καὶ Τελεύταντος, λέγεις
 ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.
- ΑΙ. ἰὼ μοί μοι.
- ΤΕΚ. τάχ', ὡς εἰοικε, μᾶλλον· ἢ οὐκ ἠκούσατε
 Αἴαντος, οἷαν τήνδε θωύσσει βοήν; 335
- ΑΙ. ἰὼ μοί μοι.
- ΧΟ. ἀνήρ εἰοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
 νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.
- ΑΙ. ἰὼ παῖ, παῖ.
- ΤΕΚ. ὦ μοι τάλαιν· Εὐρύσακες, ἀμφὶ σοὶ βοᾶ. 340
 τί ποτε μενοιᾶ; ποῦ ποτ' εἶ; τάλαιν' ἐγά.
- ΑΙ. Τεῦκρον καλῶ· ποῦ Τεῦκρος; ἢ τὸν εἰσαεῖ
- Nunc hoc iniquo constitutus in statu,
 In strage pecorum, cereris et bacchi carena,
 Ferroque cæsis gregibus incubat sedens : 325
 Ac nescio quod facinus occæptat grave ;
 Tales querelis miscet ejulitans sonos.
 At vos, amici, (namque ea me gratia
 Huc contuli) ite, ferte opem, tutamini :
 Faciles amicis sunt amici eimodi. 330
- ЧНО. Indigna vero mihi, Teuletantis genus,
 Proloqueris hominem expectorariet malis.
- ΑΙ. Hei ! hei !
- ΤΕΚ. Quin nunc magis videtur : an sentiscitis
 Quas fundit Ajax ore voces flebili ? 335
- ΑΙ. Hei ! hei !
- ЧНО. Mirum ni homo aut ægrotat ; aut offenditur,
 Morbi prioris peenitudine anxius.
- ΑΙ. Hei puer ! hei puer !
- ΤΕΚ. Heu misera, quid agam ? te, puto, Eurysaces, vocat. 340
 Nam quid agis, Ajax ? heu ubi es, fili ? occidi.
- ΑΙ. Teucrum voco : ubinam Teucer ? assiduo n' volet

ληλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

- ΧΟ. ἀνὴρ φρονεῖν ἔοικεν· ἀλλ' ἀνοίγετε.
τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345
- ΤΕΚ. ἰδοῦ, διοίγω· προσβλέπειν δ' ἔξῃστί σοι
τὰ τοῦδε πράγῃ, καὺτὸς ὡς ἔχων κυρεῖ.

ΑΙΑΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ.

- ΑΙ. ἰὼ 348 *στροφὴ ἀ.*
φίλοι ναυβάται, | μόνοι ἐμῶν φίλων, 348, 9
μόνοι τ' | ἐμμένοντες ὄρῳ νόμῳ, | 349, 350
ἴδεσθέ μ' οἶον ἄρτι κῦ- 351
μα | φοινίκας ὑπὸ ζάλης | 351, 2
ἀμφίδρομον κυκλεῖται.

- ΧΟ. οἳ μ', ὡς ἔοικας ὄρῳ μαρτυρεῖν ἄγαν.
δηλοῖ δὲ τοῦργον, ὡς ἀφροντίστως ἔχει. 355

- ΑΙ. ἰὼ 356 *ἀντιστ. ἀ.*
γένος ναϊκῆς | ἀργῶν τέχνας, 356, 7
ἄλιον | ὃς ἐπέβας ἐλίσσων πλάταν, | 357, 8
σέ τοι, σέ τοι μόνον δέδορ- 359
κα | ποιμένων ἐπαρκέσοντ'· 359, 360
ἀλλά με συνδαΐζον.

Ductare prædas? ast ego intereo miser.

- ΧΟ. Homo est apud se, ut sentio. Aperite oculus:
Reverebitur fortassis aspecti mei. 345

- ΤΕΚ. Aperimus, ecce: cæterum licet tibi
Hominis tueri gesta, et ejusdem statum.

- ΑΙ. Sodales maris remiges,
Amici unici omnium, et
Æquitate stantes pia;
Videte me esse, qualis est 350
Ubi recens ab æstibus
Fluctus adhuc movetur.

- ΧΟ. Vah! quam evidenter vera testatus modo es,
Quod comprobatur satis inornato hoc statu. 355

- ΑΙ. Amici, marinum genus,
Rei nauticæ sciens,
Bene inhibens ratis palmulas;
Modo unici modo unici
Super mi estis adjunxæ, oc- 360
cidite: ferte opem mi,

- κακοπινέστατόν τ' ἄλημα στρατοῦ,
ἧ που πολὺν γέλωδ' ὑφ' ἠδονῆς ἄγεις.
- ΧΟ. ζῦν τῷ θεῷ πᾶς καὶ γελᾷ κἀδύρεται.
- ΑΙ. ἴδοιμ' ἐγὼ νιν, καίπερ ὦδ' ἀτάμενος.
ἰὼ μοι μοι. 385
- ΧΟ. μηδὲν μέγ' εἴπης· οὐχ ὄρας ἴν' εἶ κακοῦ ;
- ΑΙ. ὦ Ζεῦ, προγόνων προπάτωρ, ἀντιστρ. γ'.
πῶς ἂν τὸν αἰμυλώτατον,
ἐχθρὸν ἄλημα, τοὺς τε δισ-
σάρχας ὀλέσσας βασιλεῖς, 390
τέλος θάνοιμι καὐτός.
- ΤΕΚ. ὅταν κατεύχη ταῦθ', ὁμοῦ κάμοι θανεῖν
εὔχου· τί γὰρ δεῖ ζῆν με, σοῦ τεθνηκότος ;
- ΑΙ. ἰὼ σκότος, ἐμὸν φάος, στροφή δ'.
ἔρεβος ὦ φαινότατον, ὡς ἐμοὶ, 395
ἔλεσθ', ἔλεσθε μ', οἰκήτορα,
ἔλεσθέ μ'· οὔτε γὰρ θεῶν
γένος, οὔθ' ἀμερίων
ἔτ' ἄξιος βλέπειν, τιν' εἰς

Leveque publicumque mendicimo-
nium, ut triumphas ! ut cachinnas ! ut crepas !

- ΧΟ. Rident volente flentque mortales Deo.
- ΑΙ. Utinam viderem illum, obrutus licet malis.
Hei me ! hei me. 385
- ΧΟ. Comperce verbis : quo in statu sis, non vides.
- ΑΙ. Meorum O atavum pater,
Quanam arte, Jupiter, vaftrum
Undique circitorem ini-
micum ultus atque ambo duces, 390
Malam oppetam ipse mortem ?
- ΤΕΚ. Si hæc imprecaris, imprecator et mihi
Mortem : quid opus est vitæ mihi, te mortuo ?
- ΑΙ. Meum O mihi jubar tenebræ, et Oree,
Lux nitida, lucida, 395
Habete me vestri incolam,
Habete : nec Deorum enim,
Neque mortale hominum
Mihî genus, videre

- ὄνασιν ἀνδρώπων. 400
 ἀλλά μ' αἶ Διὸς ἀλκίμα θεὸς
 ὀλέθριον αἰκίζεις.
 ποῖ τις οὖν φύγη ;
 ποῖ μολῶν μενῶ ;
 εἰ τὰ μὲν φθίνει, φίλοι, 405
 ταῖσδ' ὁμοῦ πέλας,
 μαρναῖς δ' ἄγραις προσκείμεθα,
 πᾶς δὲ στρατὸς δίκαλτος ἂν με
 χειρὶ φονεύοι.
- ΤΕΚ. ἦ δυστάλαινα, τοιαῶν ἀνδρα χρήσιμον 410
 φανεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.
- ΑΙ. ἰὼ πόροι ἀλίρροδοι, ἀντιστρ. δ.
 κέραλά τ' ἀντρα, καὶ νέμος ἐπάκτιον,
 πολύν, πολύν με, δαρὸν τε δὴ
 κατείχεται ἀμφὶ Τροίαν 415
 χρόνον· ἀλλ' οὐκ ἴτι μ', οὐκ
 ἔτ' ἀμπνοᾶς ἔχοντα τοῦ-
 τό τις φρονῶν ἴστα.
- Fas, inutili cunctis. 400
 Sed ferax Jovis nata, perpete
 Dea cruce me muletat.
 Quæ fugæ via ?
 Quem locum eligam ?
 Postquam, amici, et hoc et hoc 405
 Interit simul,
 Unamque capturam egimus ;
 Statimque volgus armis
 Omne confodient me.
- Τεκ. Vah misera ! tales maximum voces virum 410
 Efflare, quas nec ausus esset antehac !
- ΑΙ. Fluvii mariflui, et maritima antra,
 Et littoreum hoc nemus,
 Diu diu me plus satis
 Tenetis ante Trojam : 415
 Atenim haud limine com-
 potem amplius licebit :
 Credere hoc neget nemo.

- ὦ Σκαμάνδριοι γείτονες ῥοαὶ
 εὐφρονες Ἀργείοις, 420
 οὐκ ἔτ' ἄνδρα μὴ
 τόνδ' ἴδῃτ', ἔπος
 ἐξερέω μέγ', οἷον οὗ
 τινα Τροία στρατοῦ
 ἄερχθη χθονὸς μολόντ' ἀπὸ 425
 Ἑλλανίδος· τανῦν δ' ἄτιμος
 ὦδε πρόκειμαι.
- ΧΟ. οὔτοι σ' ἀπείργειν, οὐδ' ὅπως εἴω λέγειν
 ἔχω, κακοῖς τοιοῖσδε συμπεπτακότα.
- ΑΙ. αἶ αἶ· τίς ἄν ποτ' ἄεθ' ὦδ' ἐπάνυμον 430
 τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ;
 νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
 καὶ τρεῖς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω
 ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
 τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ, 435
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρον
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
 Τροίας ἐπελθὼν οὐκ ἐλάσσοι σδένει,
- O Scamander, qui proximus fluis
 Benevolus Argivis, 420
 Non tueberis
 Amplius virum hunc
 (Dicere non verebor) ex-
 erciti omnium,
 Quos Troja vidit, optimum 425
 Græcanici: at sine ullo
 Nunc honore jacentem.
- ΧΟ. Nec comprimendi nec remittendi tui
 Ullum modum habeo: tanta te incumbunt mala.
- ΑΙ. Aiai! quis unquam tot meum cognomine 430
 Meis putasset concinere nomen malis?
 Aiai licet nunc proloqui bis, ter mihi;
 Nam me malorum tanta circumstat cohors:
 Cujus pater reversus ab Trojæ hoc solo
 Domum redivit, mactus omni adorea: 435
 Ego autem eodem natus, ad eundem locum
 Profectus, iisdem viribus non indigens,

οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 ἄτιμος Ἀργείοισιν ἄδ' ἀπόλλυμαι. 440
 καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
 εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶνδ' ὦν πέρι
 κρίνειν ἐμελλε κράτος ἀριστείας τινί,
 οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
 νῦν δ' αὐτ' Ἀτρεΐδαι Φωτὶ, παντουργῶ φρένας, 445
 ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε
 δίκην κατ' ἄλλου Φωτὸς ἄδ' ἐψήφισαν.
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεᾶ 450
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
 ἔσφηλεν, ἐμβαλοῦσα λυσσᾶδη νόσον,
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς·
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 455
 βλάβτοι, φύγοι τὰν χῶ κακὸς τὸν πρεῖσσονα.
 καὶ νῦν τί χρὴ θεῶν; ὅστις ἐμφανῶς θεοῖς

Qui nec minora patre patravi manu,
 Heu pereo ad istum inhonorus Argivis modum. 440
 Sed hoc scio haud obnoxie;—si de suis
 Vivens Achilles captus armis arbiter
 Palmarium virtutis alicui addiceret,
 Nemo abstulisset illa tunc meam vicem.
 Sed hæc doloso addixe potuerunt viro 445
 Græci, meam illi postputantes gloriam.
 Quod ni mihi omnem eversa mens sapientiam
 Expectorassent et oculus, nunquam amplius
 Judicia in alium judicassent talia.
 Jam pervico animo, Jove sata, implacabili, 450
 Me, cum jam in illos verterem infestam manum,
 Repressit objecta impotente insania,
 In gregibus istis ut cruentarem manum.
 Verum cachinnis nunc mihi illudunt, ubi
 Fugere me nolente. Cum Deus nocet, 455
 Vel fortiozem evadere ignavo est facul.
 Quid ergo faciam, quem disertim omnes Dei

ἔχθαιρόμαι μισῆί δέ μ' Ἑλλήνων στρατός
 ἔχθει δὲ Τροία πάσα καὶ πεδία τάδε.
 πότερα πρὸς οἴκους, ναυλόχους λιπῶν ἔδρας, 460
 μόνους τ' Ἀτρεΐδας, πέλαγος Αἰγαῖον περῶ;
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
 Τελαμώνι; πῶς με τλήσεταιί ποτ' εἰσιδεῖν,
 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 ἂν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465
 οὐκ ἔστι τοῦργον τλητόν. Ἄλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις,
 καὶ δρῶν τι χρηστόν, εἶτα λοίσδιον θανῶ;
 ἀλλ' ὠδὲ γ' Ἀτρεΐδας ἂν εὐφράναιμί που.
 οὐκ ἔστι ταῦτα. κεῖρά τις ζητητέα 470
 τοιάδ', ἀφ' ἧς γέροντι δηλώσω πατρὶ,
 μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγάς.
 αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῆζειν βίου,
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
 τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρεπειν ἔχει 475
 προσδεῖσα κἀναδεῖσα τοῦ γε κατθανεῖν;

Odere? quem odit omnis Achivum exercitus?
 Et omnis odit Troja, et omne isthuc solum?
 An domitionem ergo hic relictis portibus, 460
 Solisque Atridis, trans et Ægeum parem?
 Sed qua potis sim fronte Telamonem patrem
 Contra obtueri? quomodo me inglorium,
 Virtute cassum, sustinebit, cernere,
 Quarum ipse rerum honoribus summis cluet? 465
 Non sic abibit; non. Quid ergo? an vir viro
 Congressus ad Troum alta propugnacula
 Clare oppetam, aliquo facinore illustri edito?
 Sed facerem Atridis rem bonam et gratissimam.
 Non sic abibit. Aliqua tentanda est via, 470
 Quâ, jam senectis obsito membris, patri
 Profitear, haud hoc patre me ignavum satum.
 Nam turpe longum postulat se vivere,
 Cui nulla detur a malis interquies:
 Nam quid habet in se volupe de die dies 475
 Hinc summoveus vitam, inde mortem promovens?

- οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτῶν,
ὅστις κεναῖσιν ἐλπίσιν θρημαίνεται.
ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι,
τὸν εὐγενῆ χρεῖ' πάντ' ἀπήκοας λόγον. 480
- ΧΟ. οὐδεὶς ἐρεῖ ποδ', ὡς ὑπόβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
παῦσαί γε μέντοι, καὶ δὸς ἀνδράσιν φίλοις
γνώμης κρατῆσαι, τάσδε φροντίδας μεθεῖς.
- ΤΕΚ. ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485
οὐκ ἔστιν οὐδὲν μεῖζον ἀνδράποισ κακόν.
ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
εἴπερ τινὸς, σιδέοντος ἐν πλούτῳ, Φρυγῶν·
νῦν δ' εἰμὶ δούλη θεοῖς γὰρ ὦδ' ἔδοξέ που,
καὶ σῆ μάλιστα χειρί. Τοιγαροῦν, ἐπεὶ 490
τὸ σὸν λέχος ξυνηλθον, εὔφρονᾷ τὰ σά.
καί σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς,
εὐνῆς τε τῆς σῆς, ἧς ξυνηλλάχθης ἐμοὶ,
μή μ' ἀξιώσης βάζειν ἀλγεινὴν λαβεῖν
τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἀφείς τινί. 495

Nihil quidem hominem fecerim, quem spes alit,
Vitamque vanis speribus laetat suam.

Sed nempe pulchre vivere, aut pulchre mori
Expetere, honestis et viris verum est. Tenes. 480

Сн. Aliena dicta hæc te loqui nemo autumet,
Nec dixit, Ajax, sensa sed mentis tuæ.
Te respice ergo : da locum sententiæ,
Tuis amicis, atque missa hæc sis face.

Тек. Nullum est, here Ajax, omnibus mortalibus
Necessitatis legibus majus malum. 485

Ego quidem sum creta libero patre,
Eoque dite, si quis alius est Phrygum :

Nunc servitutis compotivit me Deus,
Et tua domitrix dextra. Postquam ergo in tuum
Cubile conveni, ex eò studeo tibi. 490

Quod obsecro te perque communem larem,
Sociumque lectum, in quem optime convenimus,

Ne, dum me iniquis tradis in manum tuis,
Committes, ut iis infamiæ in causa fuam. 495

Ἦν γὰρ Δάνης σὺ, καὶ τελευτήσας ἀφῆς,
ταύτη νόμιζε κάμῃ τῇ τόδ' ἡμέρα,
βία ξυναρπασθεΐσαν Ἀργείων ὕπο,
ξὺν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφήν.
καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ, 500
λόγοις ἰάπτων, "Ἴδετε τὴν ὀμμευέντιν
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνδ' ὅσου ζήλου τρέφει.—
Τοιαῦτ' ἐρεῖ τις· κάμῃ μὲν δαίμων ἔλα·
σοὶ δ' αἰσχροῦ τᾶπη ταῦτα, καὶ τῷ σῷ γένει. 505
ἀλλ' αἰδέσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
γῆρα προλείπων· αἰδέσθαι δὲ μητέρα
πολλῶν ἐτῶν κληροῦχον, ἢ σε πολλαίκις
θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·
οἴαττιρε δ' ὦ "ναξ, παῖδα τὸν σὸν, εἰ νέας 510
τροφῆς στέρηθεῖς, σοῦ διοίσεται μόνος
ὑπ' ὄρφανιστῶν μὴ φίλων, ὅσον κακὸν
κείνῳ τε κάμοι τοῦδ', ὅταν Δάνης, νεμεῖς.
ἐμοὶ γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω,

Si moreris, ac nos morte destituis tua,
Illicet eodem raptam ab Argivis die
Tractamque meque parvulumque diriter,
Famularem ad unum degere ætatem autuma.
Oratione tum quis incillans manus 500
Dominus amara, "Aspicite conjugem," inquiet,
" Ajacis, Argivum omnium fortissimi,
" Quæ servitute quale mutavit decus " !
Hæc dicet aliquis : me quidem incesset Deus :
Inhonesto vero hæc et tibi et tuis erunt. 505
Sed revereatur te patris, quem in exitu
Ætate linquis : sed sit et quidem pudor
Parentis annis obsitæ, quæ sæpius
Redire te optat vivum et incolumem domum.
Miserere nati parvuli ; siquidem cibo 510
Cassus novello, te sine, ætatem exiget
Ut orbus, at non carus. Oh quantis malis,
Si moreris, illum meque compotem facis !
Te præter, aliud præsi nil reliquum

- πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἤστρωσας δορὶ, 515
 καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
 καθεΐλεν "Αἰδου θανασίμους οἰκήτορας.
 τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
 τίς πλοῦτος; ἐν σοὶ πᾶσ' ἐγῶγε σῶζομαι.
 ἀλλ' ἴσχε κάμου μνήστιν ἀνδρὶ τοι χρεῶν 520
 μνήμην προσεῖναι, τερπνὸν εἴ τι που πάδοι.
 χάρις χάριν γάρ ἐστιν ἢ τίκτουσ' αἰεὶ·
 ὅτου δ' ἀπορρεῖ μνήστις εὐπεπονδόςτος,
 οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.
- ΧΟ. Αἴας, ἔχειν δ' ἂν οἴκτον, ὡς καγῶ, φρενὶ 525
 θελοῖμ' ἂν αἰνοῖς γὰρ ἂν τὰ τῆσδ' ἔπη.
- ΑΙ. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
 εἴαν μόνον τὸ ταχθεὶν εὔτολμα τελεῖν.
- ΤΕΚ. ἀλλ', ὦ φίλ' Αἴας, πάντ' ἐγῶγε πείσομαι.
- ΑΙ. Κόμιζέ νυν μοι παῖδα τὸν ἐμὸν, ὡς ἴδα. 530
- ΤΕΚ. καὶ μὴν φόβοισι γ' αὐτὸν ἐξελευσάμην.
- ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν; ἢ τί μοι λέγεις;
- ΤΕΚ. μή σοί γε που δύστηνος ἀντήσας θάνοι.
- Video. Tuâ nam patria deleta est manu, 515
 Genitrixque: genitor occidit fato suo,
 Et mortuales incolunt Orci domus.
 Quam, quæso, dulcem comparem patriam tibi?
 Quam opulentitatem? namque ego in te tota sum.
 Sit et mihi respectus aliquis: nam bonos 520
 Memores prioris esse benefacti addebet:
 Et gratia alia gratiam semper parit.
 Si, quem benefici ceperint oblivia,
 Non est quod ille fortis aut bonus fuat.
- СН. Utinam, tui ut me miseret, Ajax, te quoque 525
 Misereret: hujus verba laudares, scio.
- АЖ. Atqui illa nobis affatim laudabitur,
 Si strenue ausit nostra mandata exsequi.
- ТѢС. Parebo, mi Ajax: cuncta properabo exsequi.
- АЖ. Arcesse puerum nunc mihi, ut videam, meum. 530
- ТѢС. Atqui foras eduxeram, metuens ei.
- АЖ. Dum fluctuarem in his malis ego? aut ubi?
- ТѢС. Ne scilicet periret occursu tuo.

- ΑΙ. πρέπον γέ τ' ἂν ἦν δαίμονος τοῦ 'μοῦ τόδε.
 ΤΕΚ. ἀλλ' οὖν ἐγὼ φύλαξα, τοῦτό γ' ἀρκέσαι. 535
- ΑΙ. ἐπήνεσ' ἔργον, καὶ πρόνοιαν ἦν ἔδου.
 ΤΕΚ. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ἀφέλοιμί σε ;
 ΑΙ. δός μοι προσειπεῖν αὐτὸν, ἐμφανῆ τ' ἰδεῖν.
 ΤΕΚ. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
 ΑΙ. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ; 540
 ΤΕΚ. ᾧ παῖ, κατῆρ καλεῖ σε· δεῦρο προσπόλων
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐδύνων κυρεῖς.
 ΑΙ. ἔρχονται φανείς, ἢ λελειμμένα λόγου ;
 ΤΕΚ. καὶ δὴ κομίζει προσπόλων ὄδ' ἐγγύθεν.
 ΑΙ. αἶρ' αὐτὸν, αἶρε δεῦρο· ταρβήσει γὰρ οὐ, 545
 νεοσφαγῆ καὶ τόνδε προσλεύσσαν φόνον,
 εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς
 δεῖ πωλοδαμνεῖν, κάξομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550
 τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
- Αἱ. Hoc desit unum nempe fortunæ meæ.
 Τεκ. Ego vindicavi: quod quidem suffecerit. 535
 Αἱ. Et laudo factum, et perspicaciam tuam.
 Τεκ. Sed quid juvare te queam hoc facto meo ?
 Αἱ. Ut alloqui possim, utque conspicarier.
 Τεκ. Famularis illum asservat hic custodia.
 Αἱ. Sed quæ mora ejus distulit præsentiam ? 540
 Τεκ. Heus puer, adesdum: te pater vocat: veni.
 Huc sis age illum, quisquis ex famulis regis.
 Αἱ. Venitne jussus, anne jussa negligit ?
 Τεκ. Producit illum famulus huc ex proxumo.
 Αἱ. Age huc age illum: non enim externabitur 545
 Stragis recentes hos acervos intuens,
 Siquidem ille vero patre me satus fuit.
 Sed eum paternis institutis asperis
 Domitari oportet, atque mores exsequi.
 O nate, fortunâ esto dissimilis patri, 550
 Ast alia similis omnia: ita malus haud fuas.
 Quanquam unicum istud hoc bonum invideo tibi,

ὄθ' οὐνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.

ἐν τῷ φρονεῖν γὰρ μηδὲν ἠδιστος βίος,

[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν.]

ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. 555

ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρός

δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.

τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

ψυχὴν ἀτάλλων, μητρὶ τῆδε χαρμονήν.

οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίση 560

στυγναῖσι λάβραις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.

τοιοῦν πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

λείψω, τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν

τηλωπὸς οἰχνεῖ, δυσμενῶν δῆραν ἔχων.

ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεώς, 565

ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,

κείνω τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως

τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων

Τελαμῶνι δείξει, μητρὶ τ', Ἐριβοία λέγω,

ὥς σφιν γένηται γηροβοσκὸς εἰσαεὶ, 570

Quod ista nondum percipis sensu mala :

Nil sapere quippe vita jucundissima est :

Nil sapere prorsus est malum carens malo

Mœrore, donec gaudium internoveris.

555

Quod assecutum, qualis ex quali patre

Satus es, te oportet specimen inimicis dare.

At interim auris vescitor levibus, alens

Mentem novellam, volupe matris gaudium.

Nemo te Achivum differens probris malis,

560

Torve increpabit, vel liceat careas mei :

Talem relinquam janitorem acerrimum,

Alimonæque præsidem Teucrum tibi :

Siquidem is redibit hostium insector procul.

Ast, O sodales armjtes, marina gens,

565

Mandata primum nunc suprema et vos mea

Accipite, et illi nunciantes reddite :

Istum puellum ducat ad lares meos,

Eribea ut illum videat, et Telamo pater,

Ut eis senectæ dulce lenimen fuat,

570

- μέχρῃς μυχοῦς κίχῃσι τοῦ κάτω θεοῦ.
καὶ τὰ μὰ τεύχη μήτ' ἀγανάρχαι τινὲς
θήσουσ' Ἀχαιοῖς, μήδ' ὁ λυμεῶν ἐμός.
ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν, ἐπάνυμον,
Εὐρύσακες, ἴσχε, διὰ πολυῤῥάφου στρέφῃν 575
πόρπακος, ἐπτάβοιον ἄρρηκτον σάκος.
τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεδᾶψεται.
ἀλλ', ὡς τάχος, τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δᾶμα πάκτου, μηδ' ἐπισκῆνους γούου
δάκρυε· κάρτα τοι φιλοίκτιστον γυνή. 580
πύκαζε δᾶσσον· οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πῆματι.
- ΧΟ. Δέδοικ' ἀκούων τήνδε τὴν προδυμίαν.
οὐ γὰρ μ' ἀρέσκει γλῶσσά σου τεδηγμένη.
- ΤΕ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί; 585
- ΑΙ. Μὴ κρῖνε, μὴ ἕταζε· σωφρονεῖν καλόν.
- ΤΕ. Οἶ μ', ὡς ἀδυμῶν· καὶ σὲ πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἰκνοῦμαι, μὴ προδοῦς ἡμᾶς γένη.
- ΑΙ. Ἄγαν γε λυπεῖς· οὐ κάτοισθ', ἐγὼ θεοῖς

Vel donec Orci tecta sint nacti inferi.

Ulli nec arma præmiatores mea

Ponunto Achivis, nec meum magnum malum.

At ipse vero, Eurysace, tu cognominem

Et crebriloris pensilem amentis quatens 575

Apprende clypeum hunc, prægravem et septemPLICEM.

Sed arma mecum concremantor cætera.

Heus tu properiter manibus hunc puerum cape,

Et januam obde, nullaque hic palam jace

Lamenta: valde est fletuum mulier lubens. 580

Operi forem, inquam. Haud bene medens se postulat

Carmen secando vulnere incantassere.

СН. Properantiam istam inaudiens metui male:

Nec me asperata lingua delectat tua.

ТЖ. Quod istud, Ajax, mente moliris malum? 585

ΑΙ. Ne me rogassis. Pulchra res modestia est.

ТЖ. Quam pendeo animi. Sed per ego te liberos,

Et per Deos obtestor, haud nos produis.

ΑΙ. Vah enecas me, mulier: an nescis, Deis

ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι ; 590

ΤΕΚ. Εὐφρημα φάνει. Αἱ. τοῖς ἀκούουσιν λέγε.

ΤΕΚ. Σὺ δ' οὐχὶ πείσει ; Αἱ. πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚ. Ταρβῶ γὰρ, ὦ "ναξ. Αἱ. οὐ ξυνέρξεθ' ὡς
τάχος ;

ΤΕΚ. Πρὸς θεῶν μαλάσσου. Αἱ. μῶρά μοι δοκεῖς
φρονεῖν,

εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς. 595

ΧΟΡΟΣ.

ᾠ κλεινὰ Σαλαμίς, σὺ μὲν 596 στροφὴ ἁ.

που | ναίεις ἀλίπλαγκτος, εὐδαίμων, 596, 7

πᾶσιν περίφαντος αἰεὶ·

ἐγὼ δ' ὁ τλάμων, | παλαιὸς ἀφ' οὗ χρόνος | 599, 600

Ἰθαία μίμνω | λειμωνία ποία, | μή- 601, 2, 3

νων ἀνηριθμος, | αἰὲν εὐνώμα 603, 4

χρόνω τρυχώμενος, 605

κακὰν ἐλπιδ' ἔχων

Debere nullum jam me honorem obnoxium ? 590

Τεκ. Bene ominare.

Αἱ. Affare quos persuadeas.

Τεκ. Non eredis autem ?

Αἱ. Jam nimis loqueris diu.

Τεκ. Nam timor adegit.

Αἱ. Intus hanc includite.

Τεκ. Reprime te, amabo.

Αἱ. Stulta vero es femina,

Si nunc movere cogitas animum meum. 595

Χη. Illustris Salamis, beata

Tu nunc habitaris, et felix

Cunctis, celebrisque cunctis.

Ego autem, ego, imma-

ne tempus abiit, miser 600

Ex quo hic Idæis

In pascuis, inque ubere

Nutrice gregum perenno herba,

Morarum impatiens, 605

Malam spem refovens,

ἔτι μέ ποτ' ἀνύσειν	607
τὸν ἀπότροπον αἰδῆλον Ἄιδαν.	607, 8
	ἀντιστρ. α.
καί μοι δυσθεράπευτος Αἰ-	609,
ας ξύνεστιν ἔφεδρος, ᾧ μοί μοι,	609, 10
θεία μαῖα ξύναυλος·	
ὄν ἐξεπέμψω πρὶν δὴ ποτε δουρίω	612, 3
κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἴο-	614, 5, 6
τας, φίλοις μέγα πένθος εὖρηται.	616, 7
τὰ πρὶν δ' ἔργα χεροῖν	
μεγίστας ἀρετᾶς	
ἄφιλα παρ' ἀφίλοις	620
ἔπεισ', ἔπεισε μελέοις Ἀτρεΐδαις.	620, 1
	στροφή β.
ἧ του παλαιᾶ μὲν ἔντροφος ἀμέγρη	622, 3
λευκᾶ δὲ γῆρα μάτης, νιν ὅταν νοσοῦντα	624, 5
φρενομόρως ἀκούση,	
αἴλινον, αἴλινον,	

Siquidem erit ut agam hic	
Procul animam	
Inhonorus, exspes.	
Quin et perditus, æger Ajax	
Mi cura secunda inhæret, proh	610
Divino agitatus æstu,	
Profectus ex te	
Antehac, prius inclytis	
Præpollens armis,	
Nunc avius mentis suæ	615
Suis dolor extitit magnus.	
Priora omnidomi	
Viri gesta manu	
Memoriter animo	
Profuga malis	620
Cecidere Atridis.	
Sed quum, vetustatis	
Obsita tempore	
Canis et annis,	
Audibit anus parens hunc	625
Rabere mente captum ;	
Lusciniæ ilicet	

οὐδ' οἰκτρᾶς γόνον ὄρνιθος ἀηδαῦς,
ἦσει δὺςμορος· ἀλλ' ὄ- -ξυτόνους μὲν ἠδὰς 629, 30

θρηνήσει· χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται
δοῦποι, καὶ παλιᾶς ἄμυγμα χαιτάς.

ἀντιστρ. β.

κρείσων γὰρ "Αἶδα κεύ- | -δων, ἢ νοσῶν μάταιν, 634, 5
ὅς ἐκ πατρῶας | ἦκων γενεᾶς ἄριστος 636, 7

πολυπόνων Ἀχαιῶν,

οὐκ ἔτι συντρόφοις

ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.

᾿Ωτλάμων πάτερ, οἶαν | σε μένει πυθίεσθαι 641, 2

παιδὸς δὺςφορον ἄταν,

ἂν οὐπω τις ἔθρεψεν

αἰὼν Αἰακιδᾶν, ἄτερθε τοῦδε.

645

ΑΙΑΣ, ΤΕΚΜΗΣΣΑ, ΧΟΡΟΣ.

ΑΙ. Ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

Lamentabile

Carmen volitantis

Non illa occinet;

Ast luctificum integrabit

630

Lessum: pectora palmis

Atris tonsa sonabunt:

Incanamque manus

Comam lacerabunt.

Præstaret extinctum

Hunc, quàm efferarier,

635

Ubi paterno an-

tistans celebres Achivos

Genere et inclyto ortu,

Cognita non tenet

Se intra septa ani-

mi, ast exsulat extra.

640

Infelix pater,

Heu qualia et audies tu

Infortunia nati;

Quæ antehac Æacidarum

Ætas non tulerat

Quidem ulla, nisi ista.

645

ΑΙ. Omnia reflexis sæculorum anfractibus

Φύει τ' ἄδηλα, καὶ φαινέντα κρύπτεται·
 κούκ ἔστ' ἄελπτον οὐδέν· ἀλλ' ἀλίσκεται
 χῶ δεινὸς ὄρκος, καὶ περισκελεῖς Φρίνες.
 καὶ γὰρ γὰρ, ὅς τὰ δεῖν ἑκαρτέρουν τότε, 650
 βαφῆ σίδηρος ὤε, ἐδηλύνθη στόμα
 πρὸς τῆσδε τῆς γυναικός· οἰκτεῖρω δέ νιν
 χήραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπεῖν.
 ἀλλ' εἴμι πρὸς τε λουτρὰ καὶ παρακτίους
 λειμῶνας, ὡς ἂν, λύμαδ' ἀγνίστας ἐμαῖ, 655
 μῆνιν βαρεῖαν ἐξαλεύσωμαι Διᾶς·
 μολών τε, χῶρον ἐνδ' ἂν ἀστιβῆ κίχρα,
 κρύψω τόδ' ἔγχος τοῦμόν, ἐχθιστον βελῶν,
 γαίας ὀρύξας ἐνθα μή τις ὄψεται·
 ἀλλ' αὐτὸ Νυξ Ἄιδης τε σωζόντων κάτω. 660
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἐκτορος δῶρημα δυσμεινστάτου,
 οὔπω τι κεινὸν ἔσχον Ἀργείων πάρα.
 ἀλλ' ἔστ' ἀληθῆς ἡ βροτῶν παροιμία,
 ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα. 665

Occulta tempus aperit, et aperta occultit.
 Nihil est supra spem. Tempore etiam contumax
 Deprenditur mens, jusque jurandum Jovis.
 Ego pervicaci mente, inexorabili, 650
 Qualis rigescit dura ferri acies aquâ,
 Demulctus hujus ore sum. Inimicis eam
 Linquere misertum est viduam et orbem filium.
 Sed ad lavacra et prata litoralia
 Eo, ut, expiatus februis lustralibus, 655
 Iram ferocem deprecet gravis Dea.
 Mox aliquem adibo inhospitum et tescum locum,
 Telumque ibi inimicissimum hoc, ense meum,
 Ut videat illud nemo, defossum obruam,
 Sed creditur Orcus Noxque servassint sibi. 660
 Nam denique ex quo muneratum tempore
 Ego illud hostica Hectoris cepi manu,
 Exinde adeptus nil sum ab Argivis boni.
 Scitum est in ore hoc omnium dictum vetus,
 ' Infausta munera hostium, nec munera ;' 665

τοιγάρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 εἶκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
 ἄρχοντες εἰσιν, ὥσθ' ὑπεικτέον· τί μῆ;
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
 τιμαῖς ὑπείκει· τοῦτο μὲν, νιφοστιβεῖς 670
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 τῇ λευκοπάλῳ φέγγος Ἡμέρα φλέγειν·
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
 στένοντα πόντον· ἐν δ' ὁ παγκρατῆς ὕπνος 675
 λυεῖ πεδήσας, οὐδ' αἰεὶ λαβῶν ἔχει.
 ἡμεῖς δὲ πᾶς οὐ γνωσόμεσθα σωφρονεῖν;
 ἐγὼ δ' ἐπίσταμαι γὰρ ἀρτίως, ὅτι
 ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
 ὡς καὶ φιλήσων αὐτίς· ἔς τε τὸν φίλον 680
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὡς αἰέν· οὐ μειοῦντα· τοῖς πολλοῖσι γὰρ
 βροτῶν ἀπιστός ἐσθ' ἑταιρείας λιμῆν.
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ

Discamus ergo in cæterum Deis locum
 Cedere, et honorem debitum Atridis dare.
 Nam principes sunt; obsequendum est: quippini?
 Et gravia quæ sunt, quæque sunt immania,
 Cedunt honori: cedit et vis ninguidæ 670
 Hiemis, ubi æstas macta frugibus venit.
 Cedunt et ipsæ Noctis obscuræ vices
 Luci albicanti lumen alnum accendere.
 Et maria, tumidis intonata flatibus,
 Posuere fluctus. Victor omnium sopor 675
 Devincta laxat membra, nec semper tenet.
 Et ego modesta facta dubitem persequi?
 Quare ut reapse nuper expertus fui,
 Hac fine semper, censeo, inimicum oderis,
 Tanquam idem amicus sit futurus. Indidem 680
 In tantum amico munifex morem geram,
 Tanquam nec idem sit futurus. Plurimi
 Appellere ipsum portum amicitiae timent.
 Sed belle habebunt ista. Tu vero interim

ἔσω θεοῖς ἐλθοῦσα, διὰ τέλους, γυναί, 685
 εὐχου τελείσθαι, τοῦμὸν ἄν ἐρᾷ κέαρ.
 ὑμεῖς θ', ἐταῖροι, ταῦτά τῆδε μοι τάδε
 τιμᾶτε· Τεύκρω τ', ἣν μόλη, σημήνατε
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἄμα.
 ἐγὼ γὰρ εἴμ' ἐκεῖσ', ὅποι πορευτέον· 690
 ὑμεῖς δ' ἄ φράζω δρᾶτε· καὶ τάχ' ἄν μ' ἴσως
 πύθοισθε, κεί νῦν δυστυχῶ, σεσασμένον.

ΧΟΡΟΣ.

Ἐφριξ' ἔρωτι, περιχαρῆς δ' ἀνεπτόμαν. στροφή.
 ἰὼ ἰὼ, Πᾶν, Πᾶν,
 ὦ Πᾶν, Πᾶν ἀλίπλαγκτε, Κυλ- 695
 λανίας χιονοκτύπου
 πετραίας ἀπὸ δειράδος φάνηθ', ὦ
 θεῶν χοροποί' ἀναξ, ὅπως μοι
 Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ
 ξυνὸν ἰάψης. 700
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων

Intus precare perpetim, mulier, Deos, 685
 Succedere illa, quæ sedent animo, omnia.
 Et vos, sodales, paria comprecamini.
 Mandata verbis hæc meis Teucro date :
 Uti nos amassit, ut velit nobis bene :
 Proficiscor illuc, quo profecto opus mihi est. 690
 Vos jussa perpetrate : forsit de mea
 Salute inaudietis, etsi perieram.
 CH. Amore tremisco, vitulo gaudio vagus.
 Io ! Io ! O Fau-
 ne, O ! pervage Faune, 695
 Cyllenïæ speculæ juga
 Age, O ! ninguida linque scrupea, adsis
 Deum salisubsule ; atque gestus
 Gnosiacos age
 Mecum, indocilesque pede
 Quate hic choreas. 700
 Nunc mihi saltitare curæ est.
 Icarium saltum superans, trans-

μολὼν ἀναξ' Ἀπόλλων
 ὁ Δάλιος, εὐγνωστός,
 ἔμοι ξυνείης διὰ παντὸς εὐφρων. 705
 ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. ἀντιστρ.
 ἰῶ, ἰῶ· νῦν αὖ,
 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐ-
 ἀμπερον πελάσσει φάος
 Δοῶν ὀκυάλων νεῶν, ὅτ' Αἴας 710
 λαθίπονος πάλιν, θεῶν δ' αὖ
 πάνθ' ἄνθ' ἄνθ' ἐξήνυσ', εὐνομίᾳ
 σέβων μεγίστα.
 πάνθ' ὁ μέγας χρόνος μαραίνει·
 κούδ' ἄναυδατον φατίσασιμ' 715
 ἄν, εὔτε γ' ἐξ ἀέλπτων
 Αἴας μετανεγνώσθη
 θυμοῦ τ' Ἀτρεΐδαις μεγάλων τε νεϊκέων.

ΧΟΡΟΣ, ΑΓΓΕΛΟΣ.

ΑΓ. Ἄνδρες, φίλον τὸ πρῶτον ἀγγεῖλαι θέλω, —
 Τεῦχος πάρεστιν ἄρτι Μυσίων ἀπὸ 720

marine Dive Apollo,
 Apertus et apprensus,
 Adesto placabilis atque felix. 705
 Remotus enim acer ab oculis mali labor.
 Io! Io! nunc O! nunc
 Accedere Jupi-
 ter, fausta, candida lux sivit
 Citas fluctivagas rates, quia Ajax 710
 Furore levatus, et Deorum
 Justa operatus est,
 Et nunc pietate colens
 Pia benigna.
 Omnia tempus acre delet.
 Nec fieri omne posse, negandum est: 715
 Ubi ipse restitutus
 Ajax modo Atridis in-
 opinus est ex graviore lite.
 NUN. Hoc primum, amici, vos ego edoctos volo:
 Recens ab altis Mysiæ Teucer jugis 720

- κρημνῶν· μέσον δὲ προσμολῶν στρατήγιον,
 κυθάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 στείχοντα γὰρ πρόσθεν αὐτὸν ἐν κύκλῳ
 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
 ἤρασσον ἔνθεν πάνθεν, οὐτις ἔσθ' ὅς οὔ, 725
 τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατῶ
 ζύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσιοι
 τὸ μὴ οὐ πέτροισι πᾶς καταξανθεῖς θανεῖν.
 ὥστ' εἰς τοσοῦτον ἦλθον, ὥστε καὶ χερσῶν
 κολεῶν ἔρυστὰ διεπεραιώθη ξίφη. 730
 λήγει δ' ἕρις δραμούσα τοῦ προσωτάτου,
 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
 ἀλλ' ἡμῖν Αἴας ποῦ ἔστιν, ὡς φράσω τάδε ;
 τοῖς κυρίοις γὰρ πάντα χρῆθ' ἀπολοῦν λόγον.
- ΧΟ. οὐκ ἔνδον· ἀλλὰ φροῦδος ἀργίως, νέας 735
 βουλας νέοισιν ἐγκαταζεύξας τρέποικς.
- ΑΓ. ἰοῦ, ἰοῦ·
 βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 πέμπων ἐπιμψει, ἢ φάνην ἐγὼ βραδύς.

Adest. Is autem, media castra permeans,
 Petitur acerbis omnium Argivum probris.
 Ventantem enim illum sciscitabundi procul
 Circumsteterunt: hinc et hinc conviciis
 Lacerant, lacessunt: non fuit qui non eum
 Vecordis, insectoris etiam exerciti,
 Fratrem vocaret: nil vetare quominus
 Saxorum acervis obrutus mortem oppetat.
 Eoque res rediret, ut gladiis suis
 Vagina eburna liberarent dexteris: 725
 Sed verbo amico reprimit gliscens malum
 Senum senex ætate provecitissimus.
 Nunc vero ubi Ajax est, ut illi hæc indicem?
 Dominis negotium omne pandere expedit.

CH. Non est is intus, verum abivit jam modo, 735
 Consilia nectens moribus novis nova.

NUN. Heu heu!
 Qui misit istam me viam, aut me eam viam
 Tarde ille misit, aut ego tardus fui.

- ΧΟ. τί δ' ἔστι χρείας τῆσδ' ὑπεσπάνισμένον; 740
- ΑΓ. τὸν ἀνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης
μὴ ἕξω παρήκειν, πρὶν παρὼν αὐτὸς τύχη.
- ΧΟ. ἀλλ' οἴχεταιί τοι, πρὸς τὸ κέρδιστον τραπεῖς
γνώμης, θεοῖσιν ὡς καταλλαχθῆ χόλου.
- ΑΓ. ταῦτ' ἔστι τᾶπη μωρίας πολλῆς πλῆα, 745
εἴπερ τι Κάλχας εὔφρονῶν μαντεύεται.
- ΧΟ. ποῖον; τί δ' εἰδῶς τοῦδε πράγματος πέρι;
- ΑΓ. τοσοῦτον οἶδα, καὶ παρὼν ἐτύγχανον.
ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχρα, 750
εἰς χεῖρα Τεύκρου δεξιᾶν φιλοφρόνας
θεὸς, εἶπε, κἀπέσκηψε, παντοῖα τέχνη
εἰρῆσαι κατ' ἡμᾶς τοῦμφανὲς τὸ νῦν τόδε
Αἴανθ' ὑπὸ σκηναῖσι, μηδ' ἀφέντ' εἶαν,
εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ. 755
ἐλᾷ γὰρ αὐτὸν τῆδε θῆμέρα μόνη
δίας Ἀθάνας μῆνις, ὡς ἔφη λέγαν.
τὰ γὰρ περισσὰ κἀνόνητα σώματα
- СНО. Quid est quod hac in re exsequendum omiseris? 740
- ΝΥΝ. Teucer vetabat, ne domo Ajax antea
Prius quam adesset ipse, prodiret foras.
- СНО. Sequutus est meliora: nempe maxumis
Pacem Deorum precibus exposcens abest.
- ΝΥΝ. Hæc verba plane plena sunt dementiæ,
Et stulta, si quid augurans Calchas sapit. 745
- СНО. Quibus ista tandem fretus indicis ais?
- ΝΥΝ. Ego superstes affui atque interfui.
Namque e corona et regiis comitiis
Calchas resurgit; seorsum Atridas deserit; 750
Teucrum prehendit: copulatur dexteras:
Infrit; recenset: mandat omnibus modis,
Ajacem ut hodie sedulo coercitum
Intus teneret, nec foras emitteret,
Si vellet illum sospitem ac superstitem. 755
Namque hanc, neque ultra (sic enim autumat) diem
Illum Minervæ dirus exercet furor.
Nam molem inanem corporum atque inutilem

πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760
 βλαστῶν, ἔπειτα μὴ κατ' ἀνθρώπον φρονεῖ.
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος,
 ἄνους καλῶς λέγοντος εὐρέθη πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐνέπει, Τέκνον, δορὶ
 βούλου κρατεῖν μὲν, ζῆν θεῶ δ' αἰεὶ κρατεῖν.—765
 ὁ δ' ὑψικόμπως κάφρονως ἠμείψατο·
 Πάτερ, θεοῖς μὲν, κὰν ὁ μηδὲν ἄν, ὁμοῦ
 κράτος κατακτήσασιτ'· ἐγὼ δὲ, καὶ δίχρα
 κείνων, πέποιθα τοῦτ' ἐπισπάσειν κλέος.—
 τοσοῦδ' ἐκόμπει μῦθον· εἶτα δεύτερον, 770
 δίας Ἀθάνας, ἠνίκ' ὀτρύνουσά νιν
 ἠδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
 τότε ἀντιφώνει δεινὸν ἄρρητόν τ' ἔπος·
 "Ανασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
 ἴστα, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.— 775
 τοιοῖσδε τοῖς λόγοισιν ἀστειργῆ θεᾶς
 ἐκτήσατ' ὄργην, οὐ κατ' ἀνθρώπον φρονῶν.

Missa ruina cælitus procumbere
 Perhibebat augur: si quis humanum nihil; 760
 Quamvis creatus corpore humano, sapit.
 Sed ille et olim primitus domo exiens
 Demens, monente patre bene, deprensus est:
 Nam sic monebat: "Nate, bellica clue
 "Virtute victor: vince cum deo tamen." 765
 Contra ille torve affatur ac superbiter:
 "O genitor, etiam si quis est nulli rei,
 "Virtute divum vincet: ast ego hanc facul,
 "Etiam sine illis, indipiscar gloriam."
 Adeo superbe est eloquutus. Denique 770
 Divæ Minervæ, dum illum in offertissimos
 Hortatur hostes vertere infestam manum,
 Dictum obloquutus perperum est et impotens;
 "O Diva, Græcos cæteros præsens ope
 Tutare: nam in nos nulla vis pugnæ ingruet." 775
 His ille verbis sibi Deæ implacabiles
 Ascivit iras, homine spirans altius.

- ἀλλ' εἴπερ ἐστὶ τῆδε θῆμέρα, τάχ' ἂν
 γενοίμεθ' αὐτοῦ ζῆν θεῶ σωτήριοι.
 τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθύς ἐξ ἔδρας 780
 πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς
 Τεῦκρος φυλάσσειν· εἰ δ' ἀπεστερήμεθα,
 οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.
 ΧΟ. ᾧ δαίτα Τεκμησσα, δῦσμορον γένος,
 ὄρα μολοῦσα τόνδ', ὅποι' ἔπη θροεῖ. 785
 ζυρεῖ γὰρ ἐν χρεῶ ταῦτο, μὴ χαίρειν τινά.

ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ, ΑΓΓΕΛΟΣ.

- ΤΕ. Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην
 κακῶν ἀτρύταν, ἐξ ἔδρας ἀνίσταται;
 ΧΟ. τοῦδ' εἰσάκουε τάνδρὸς, ὡς ἤκει φέρον
 Αἴαντος ἡμῖν προᾶξιν, ἣν ἤλγησ' ἐγώ. 790
 ΤΕΚ. οἶ μοι, τί φῆς, ᾧ ἴθραπτε; μῶν ὀλώλαμεν;
 ΑΓ. οὐκ οἶδα τὴν σὴν προᾶξιν· Αἴαντος δ' ὅτι,
 θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.
 ΤΕΚ. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν, τί φῆς.
 ΑΓ. ἐκείνον εἶργειν Τεῦκρος ἐξεφίεται 795

- Sed si diem istum vescitur vita, illicet
 Ejus salutem cum deo confecimus.
 Hæc augur: at me ex sessimonio statim 780
 Tibi ista misit perferentem sedulo
 Mandata Teucer. Si nec adsum tempori,
 Non superat ille, si quid hic Calchas sapit.
 ΧΟ. Tecmessa, misera mulier, infelix genus,
 Accede, et audi, qualia hic verba obstrepit: 785
 Quæ gaudium omne expectorant animo mihi.
 ΤΕC. Quid me misellam, vix quiescentem a malis,
 Meo recenter excitatis de statu?
 ΧΟ. Tibi ergo dicat iste: nam me de tuo
 Ajace quæ narravit, exanimant metu. 790
 ΤΕC. Hau! mi homo, quid ais? an penitus ego occidi?
 ΝΥΝ. De te nihil promitto: de Ajace attamen
 Si eliminavit ille, non sperem bene.
 ΤΕC. Eliminavit is quidem, ut metuam: quid est?
 ΝΥΝ. Includi aperte illum intra domus 795

- σκηνῆς ὕπαυλον, μηδ' ἀφίεναι μόνον.
ΤΕΚ. ποῦ δ' ἐστὶ Τεῦκρος; καπὶ τῷ λέγει τάδε;
ΑΓ. πάρεσ' ἐκείνος ἄρτι· τήνδε δ' ἔξοδον
 ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.
ΤΕΚ. οἳ μοι τάλαινα, τοῦ ποτ' ἀνθρώπων μάθάν; 800
ΑΓ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
 τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.
ΤΕΚ. οἳ γὰρ, φίλοι, πρόστητ' ἀναγκαίης τύχης·
 καὶ σπεύσαθ, οἳ μὲν Τεῦκρον ἐν τάχει μολεῖν·
 οἳ δ' ἐσπέρους ἀγκῶνας, οἳ δ' ἀντηλίους, 805
 ζητεῖτ' ἰόντες τάνδρος ἔξοδον κακῆν.
 ἔγνωκα γὰρ δὴ Φωτὸς ἠπατημένη,
 καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
 οἳ μοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον·
 ἀλλ' εἴμι κάγω κείσ', ὅποιπερ ἂν σθένω. 810
 χωρῶμεν, ἐγπονῶμεν, (οὐχ ἔδραε ἀκμή)
 σώζειν θέλοντες ἄνδρα γ', ὃς σπεύδει θανεῖν.
ΧΟ. χωρεῖν ἔτοιμος, κού λόγῳ δεῖξω μόνον·
 τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

- Consepta Teucer, nec foras emittere.
ΤΕΚ. Ubi ipse Teucer? euf is hæc adeo jubet?
ΝΥΝ. Jam mox redibit ille: cæterum exitum
 Homittis ad aliquod tendere exitium aufumat.
ΤΕΚ. Perii! Quis illi hæc indicat mortalium? 800
ΝΥΝ. Thestore creatus vate vates, hoc die,
 Quo certa vel ei vita vel mors expetit.
ΤΕΚ. Heu! casum, amici, prævenite præcipem:
 Pars ite, Teucrum convocate huc ocuis:
 Pars occidentis, pars et orientis plagam 805
 Lustrate, quo se cunque proripuit male.
 Jam sentio olim me a viro delinier:
 Ingrata jam sunt, quæ benigne fecimus.
 Heu, nate, quid agam? non enim moræ locus.
 Certum est et ire qua pote, et quantum pote. 810
 Eamus: accingamur: haud cessato opus,
 Servare volumus si virum certum mori.
ΧΟ. Paratus ire nec quidem tantum ore sumi:
 Sed operis aderit et pedum properantia.

ΑΙΑΣ.

Ὅ μὲν σφαγεὺς ἕστηκεν, ἧ τομώτατος 815
 γένοιτ' ἂν, εἴ τῃ καὶ λογίζεσθαι σχολή,
 δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἔμοι
 μάλιστα μισηθέντος, ἐχθίστου θ' ὄρᾱν.
 πέπηγε δ' ἐν γῆ πολεμία τῇ Τρωάδι,
 σιδηροβρῶτι θηγάνῃ νεηκονῆς. 820
 ἔπηξα δ' αὐτὸν, εὖ περιστείλας, ἐγὼ
 εὐνούστατον τῶδ' ἀνδρὶ διὰ τάχους θανεῖν.
 οὕτω μὲν εὐσκευοῦμεν. ἐκ δὲ τῶνδ' ἐμοὶ
 σὺ πρῶτος, ὦ Ζεῦ, (καὶ γὰρ εἰκὸς,) ἄρκεσον·
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν. 825
 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
 Τεύκρῳ φέροντα, πρῶτος ὡς με βασιτάσῃ
 πεπτῶτα τῶδε περὶ νεορράντῳ ξίφει,
 καὶ μὴ, πρὸς ἐχθρῶν του κατοπτευθεῖς πάρος,
 ῥιφθῶ κυσὶν πρόβλητος, οἰωνοῖς θ' ἔλωρ. 830
 τοσαῦτά σ', ὦ Ζεῦ, προστρέπω. καλῶ θ' ἅμα
 Πομπαιῶν Ἑρμῆν Χθόνιον, εὖ με κοιμίσαι,

A. J. Stat culter illa parte, quæ sit maxime 815
 Acuta, si cui experiri vacat.
 Munus quidem ille olim Hectoris virum omnium
 Et omnium mihi hospitem invisissumi.
 In Troade autem pactus est terra hostica ;
 Cui bene cruenta cote acumen redditum est : 820
 Fixi bene illum, et apparavi sedulo,
 Vel ut properiter non mihi invideat mori.
 Provisa nobis ista sunt in cæteris.
 Tu primus, et fas, adjuva me, Jupiter :
 Fac impetrassim munus hoc a te breve. 825
 Existat aliquis nuntius : quicquid mali est,
 Teucro eloquatur ; moneat ut me isthinc humo,
 Super cruento hoc ense procidium, efferat ;
 Ne deprehensus hic ab inimicis prius
 Projiciat, et præda avibus et canibus suam. 830
 Hæc, Sancte, venerans te rogo : atque idem obsecro,
 Deponat ut quiete me placidissima.

ξὺν ἀσφαδάστω καὶ ταχεῖ πηδήματι,
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 καλῶ δ' ἀρωγούς τὰς αἰεὶ τε Παρθένους, 835
 αἰεὶ θ' ὀρώσας πάντα τῶν βροτοῖς πάθῃ,
 σεμνὰς Ἐρινῦς τανύποδας, μαθεῖν ἔμει,
 πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.
 καὶ σφας κακούς κάκιστα καὶ παναλιέδρους
 ξυναρπάσειαν· ὥσπερ εἰσορῶσ' ἔμει. 840
 αὐτοσφαγῆ πίπτοντα, τὼς αὐτοσφαγεῖς
 πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.
 ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐρινύες,
 γεύεσθε, μὴ φεῖδεσθε, πανδήμου στρατοῦ.
 σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, 845
 Ἥλιε, πατρώαν τὴν ἔμην ὅταν χθόνα
 ἴδῃς, ἐπισχῶν χρυσόνωτον ἠνίαν,
 ἄγγειλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 γέροντι πατρὶ, τῇ τε δυστήνῳ τροφῶ.
 ἧ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν, 850
 ἦσει· μέγαν κωκυτὸν ἐν πάσῃ πόλει.

Postquam ense primum hoc transadegerim latus,
 Primo pedatu dextra Mercurii Inferi.
 Deinde semper Virgines prece invoco, 835
 Quæ semper intuentur humanas vices,
 Sanctas Dearum præpetes Furias: sciant
 Uti me Atridæ principes adigunt mori;
 Eosque in exitium ultimum malos male
 Rapiant; et ut me mox tuebuntur mea 840
 Cæsum manu jacere, sic nepotibus
 Pœnas nefanda cæde posthumis luant.
 Agite, ite celeres, ite Furiæ vindices;
 Tentate vulgus omne, ne compercite.
 Sol, qui suprema templa curriculo citus 845
 Lustras, paternæ institeris ut terræ meæ,
 Strigans, parumper inhihe habenas aureas,
 Utrisque miseris funus ac casus meos
 Ætate cana nuntia parentibus.
 Ubi fama miseræ matris aures accidet, 850
 Totam per urbem ululabit, ejulabitur.

ἀλλ' οὐδὲν ἔργον ταῦτα θρηνηῖσθαι μάτην·
 ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ Θάνατε, Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν
 καὶ τοῖσι μὲν κάκει προσαυδήσω ξυνών. 855
 σὲ δ', ὦ φαινηῆς ἡμέρας τὸ νῦν σέλας,
 καὶ τὸν διφρευτήν "Ἡλιον προσενέπω,
 πανύστατον δὴ, κοῦποτ' αὐτίδης ὕστερον.
 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βάδρον, 860
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
 κρηναί τε, ποταμοί δ' οἶδε, καὶ τὰ Τρωϊκὰ
 πέδια προσαυδῶ, χαίρειτ', ὦ τροφῆς ἐμοί·
 τοῦδ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ·
 τὰ δ' ἄλλ' ἐν "Αἴδου τοῖς κάτω μυθήσομαι. 865

ΗΜΙΧΟΡΟΣ.

πόνος πόνῳ πόνον φέρεσι.
 πᾶ, πᾶ,
 πᾶ γὰρ οὐκ ἔβαν ἐγώ;
 κούδεις ἐπίσταταί με συμμαθεῖν τόπος.
 ἰδού, ἰδού. 870
 δοῦπον αὖ κλύω τινά.

Nec fructus operæ est ista frustra conqueri :
 Age, ordiendum est facinus actutum mihi.
 O Mors age, O Mors age, veni, ac me visita ;
 Quanquam alloquendi tempus olim erit satis. 855
 Te lucis almæ candidissimum jubar,
 Te, Sol, et almæ lucis aurigam alloquor
 Posterrimum, inquam, ut postea nunquam amplius.
 O lumen, O domesticæ sacrum solum 860
 Salaminiis, O mei Penates patrii ;
 Vos claræ Athenæ, vosque gentiles mel,
 Fontesque, fluvii vos valete. Troici
 Campi valete, et vos mei nutricil.
 Hæc verba vobis edit Ajax ultima ;
 Reliqua apud Orcum labor Inferatibus. 865

SEMICH. Labor duplex gravis labor.
 Quem non adivi ego locum ?
 Nec qui docere possit, ullus est locus.
 Tace, tace : fallor ? an sonum audio ? 870

HM.	ἡμῶν γε καὶς κοινόπλουον ὀμιλίαν.	
HM.	τί οὖν δῆ ;	
HM.	πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.	
HM.	ἔχεις αὖν ;	875
HM.	πόνου γε πληῖδας, κούδεν εἰς ὄψιν πλέαν.	
HM.	ἀλλ' οὐδ' ἐμοὶ δῆ, τὴν ἀφ' ἡλίου βολῶν κέλευσον ἀνῆρ οὐδαμοῦ δηλαῖ φανείς.	
	ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ.	στραφῆ ἀ.
XO.	τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων	879, 80
	ἀλιαδῶν ἔχων ἀύπνους ἄγγρας,	880, 1
	ἢ τίς Ὀλυμπιάδων θεῶν, ἢ ρυτῶν	882, 3
	βοσκορίαν ποταμῶν ἴδρις	884, 5
	τὸν ἀμόδυμον εἶ προθι	885, 6
	πλαζόμενον λεύσσω ἀπύοι ; σχέτλια γὰρ	886, 7, 8
	ἐμέ γε τὸν μακρῶν ἀλάταν πόνων	888
	οὐρίῳ μὴ πελάσαι δρόμῳ	
	ἀλλ' ἀμενηνὸν ἀνδρα μὴ λεύσσειν ὄπου.	890
TEK.	ἰὼ, ἰὼ μοί μοι.	

SEMICH. Vero sodales classicos nos scilicet.

SEMICH. Quid ergo ?

SEMICH. Latus occidentis omne vestigavimus.

SEMICH. Habesne ?

875

SEMICH. Multum laboris : nihil mihi ultra se obtulit.

SEMICH. Nec uspiam ipsum solis orientis plagam
Existit ullus rite qui monstret mihi.

CH. \ Quis ergo, quis mihi,

Quis hominum vigilibus

880

Mari speculis sedens ;

Cælivagisve viis

Solens quæ Dea,

Fluminibusve fren-

sibus, ferum virum inde

885

Sicubi vidit pa-

lantem, ubi est, nuntiet ?

Grave fuerit enim, si

Post tot labores vagos

Cursu non potui assequi ;

Ast me hominem imbecillem, ubi est, non cernere.

890

TEC,

Heu me ! heu me !

ἐγὼ δ' ὁ πάντα κωφός, ὁ πάντ' αἰῶδες,
κατημέλησα. πᾶ, πᾶ
κεῖται ὁ δυστράπελος,
δυσώνυμος Αἴας ;

- ΤΕΚ.** οὔτοι θεατός· ἀλλὰ νιν περιπτυχεῖ 915
φάρει καλύψω τῶδε παμπήδην, ἐπεὶ
οὐδείς ἄν, ὅστις καὶ φίλος, τλαίη βλέπειν
φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας
πληγῆς μελανδὲν αἶμ' ἀπ' οἰκείας σφαγῆς.
οἱ μοι, τί δράσω ; τίς σε βαστάσει φίλων ; 920
παῦ Τεῦκρος ; ὡς ἀκμαῖος, εἰ βαίη, μόλοι,
πεπῶτ' ἀδελφὸν τόνδε συγκαθααρμόσαι.
ᾧ δὲσμορ' Αἴας, οἷος ἂν οἴως ἔχης,
ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.
- ΧΘ.** ἔμελλες, τάλας, | ἔμελλες χρόνῳ ἀντιστ. ἀ. 925, 6
στερεόφρων | ἄρ' ᾧδ' ἐξανύσειν κακὰν 926, 7
μοῖραν ἀπειρεσίαν | πόνων τοῖά μοι 928, 9
πάννουχα καὶ φαέθοντ' ἄρα

Egone eo usque stipes ? ego
Ita negligens fui hujus ?
Hic, hic

Pervicus, atque sui
Jacet omnis Ajax.

- Τεκ.** Nefas videre : verum ego isthoc pallio 915
Totum obvolutum corpus amicto obtegam :
Namque illum, amicus si quis est, contra obtui
Non queat anhelis follicantem naribus
Et ex cruento vulnere atrum sanguinem.
Heu misera, quid agam ? quis te amicorum efferet ? 920
Ubi Teucer ? adesset, siquidem adesset, tempori,
Sui cadaver fratris ut componeret.
Qualis vir Ajax, qualiter miser jaces,
Miserandum et ipsis hostibus spectaculum.

- ΧΘ.** Labore ergo improbo 925
Volueras miseriis-
que fungier ; et quidem
Functus es. Usque adeo
Mihi talia
Perdus acri animo 930

- ἀνεστέναζες, ἀμόφρων,
 ἐχθοδόπ' Ἀτρεΐδαις, | οὐλίφ σὺν πάθει. 932, 3
 μέγας ἄρ' ἦν ἐκείνος ἄρχαν χρόνος
 πημάτων, ἦμος ἀριστόχειρ 935
 [Ἀχιλλέως] ὄπλων ἔκειτ' ἀγὰν πέρι.
 ΤΕΚ. ἰά μοί μοι.
 ΧΟ. χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.
 ΤΕΚ. ἰά μοί μοι.
 ΧΟ. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι, 940
 τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.
 ΤΕΚ. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.
 ΧΟ. ζυναυδᾶ.
 ΤΕΚ. οἱ μοι, τέκνον, πρὸς οἷα δουλείας ζυγά
 χωροῦμεν· οἷοι νῶν ἐφισταῖσι σκοποί. 945
 ΧΟ. ἦ μοι· ἀναλγήτων ἀντιστ. β'
 δισσῶν ἐθρόησας ἀναυ- | δον 947, 8
 ἔργον Ἀτρειδᾶν τᾶδ' ἄχει. 948
 ἀλλ' ἀπείργοι θεός.

Gemendo signa jam dabas

Hostifica, et pernox,

Erga Atridas duces.

Ea fuit, ea labis

Princeps dies; quæ dedit

935

Judicium acre vir-

tutis et ergo Achillis arma tradidit.

Τεκ. Eheu!

Χο. Generosa cura penita transit viscera.

Τεκ. Eheu!

Χο. Nil mirum et iterum, mulier, ejularier,

940

Orbata tali quæ modo careas viro.

Τεκ. Opinio ad te, sensus ad me pertinet.

Χο. Fatemur.

Τεκ. O nate, quod nos servitutis nunc manet

Jugum! quibusve premimur insectoribus!

945

Χο. Ah geminum sensi

Te facta profari

Nefanda imperato-

rum huic magno malo.

Sed repellat Deus.

ΤΕΚ. οὐκ ἂν τάδ' ἔστη τῆδε, μὴ θεῶν μέτα. 950

ΧΟ. ἄγαν γ' ὑπερβριθὶς τόδ' ἄχθος ἤνυσαν.

ΤΕΚ. ταῖόνδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς

Παλλὰς φυτεύει πῆμ', Ὀδυσσέως χάριν. 953

ἀντιστρ. γ'.

ἦ ῥα κελαινώπαν | θυμὸν ἐφυβρίζει 954, 5

πολύτλας ἀνῆρ, 956

γελᾷ δὲ τοῖσδε μαινομένοις ἄχεσιν

πολὺν γέλωτα, Φεῦ, Φεῦ,

ξύν τε διπλοῖ βασιλῆς

κλύοντες Ἀτρεΐδαι. 960

ΤΕΚ. οἶδ' οὖν γελώντων, κάπιχαιρόντων κακοῖς

τοῖς τοῦδ'· ἴσως τοι, κεῖ βλέποντα μὴ πόθου,

δανόντ' ἂν οἰμώξειαν ἐν χρεΐα δορός.

οἱ γὰρ κακοὶ γνῶμαισι, τὰγαδὸν χεροῖν

ἔχοντες, οὐκ ἴσασι, πρὶν τις ἐκβάλη. 965

ἐμοὶ πιπρὸς τέθνηκεν, ἢ κείνοις γλυκὺς.

αὐτῷ δὲ τερπνός· ὦν γὰρ ἠρέσθη τυχεῖν,

ἐκτῆσαδ' αὐτῷ, δάνατον, ὄνπερ ἠΐθελε.

Τεc. Non accidissent hæc, Deis nolentibus. 950

Cho. Sed mole nimium nos gravi premunt mali.

Τεc. Tales ruinas, creta supremo Jove,
Minerva Ulyssis sæva molitur vicem.

Cho. Quam tacite secum 955

Mente dolosa vir

Renidens, obstrepens

Cachinnat, et super domini

Rabie et furore ridet.

Heu! heu!

Tum autem et, ubi audierint hæc,

Duces duo Atridæ. 960

Τεc. Atqui cachinnent, hominis insultent malis.

Fortassis et si vivo honorem non dabant,

Flebunt peremptum martio in discrimine.

Namque homo sinistra mente possessum bonum

Nunquam prius percipere, quam amisit, solet. 965

Mors ejus illis dulcior, gravior mihi,

Ipsi suavis; namque habet quorum arserat

Amore, mortem, cujus appetens fuit.

τί δῆτα τοῦδέ γ' ἐγγελάων ἂν κάτα ;
 θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ. 970
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κenoῖς ὑβριζέτω.
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν· ἀλλ' ἐμοὶ
 λιπὼν ἀνίας καὶ γόους διοίχεται.

ΧΟΡΟΣ.

ΤΕΥ. ἰὼ μοί μοι.
 ΧΟ. σίγησον· αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν, 975
 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ.

ΤΕΥ. ᾧ φίλτατ' Αἴας, ᾧ ζύναμιον ὄμιμ' ἐμοὶ,
 ἄρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ
 ΧΟ. ὄλωλεν ἀνῆρ, Τεῦκρε, τοῦτ' ἐπίστασο.
 ΤΕΥ. ᾧ μοι, βαρείας ἄρα τῆς ἐμῆς τύχης. 980
 ΧΟ. ὡς ᾧδ' ἐχόντων— ΤΕΥ. ᾧ τάλας ἐγὼ, τάλας.
 ΧΟ. πάρα στενάζειν. ΤΕΥ. ᾧ περισπερχῆς πάδος.
 ΧΟ. ἄγαν γε, Τεῦκρε. ΤΕΥ. φεῦ τάλας· τί γὰρ τέκνον
 τὸ τοῦδε ; ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος ;

Quid vero in illum riserint tantum? neque
 Occubuit illis ille, non: verum Deis. 970
 Ad hæc Ulysses perperam ergo rideat:
 Iudicio eorum perit Ajax: at meo
 Defunctus abiit lacrimis et luctibus.

ΤΕΥC. Heu! heu!
 ΧΟ. Audita Teucris vox, mihi ut videor: tace. 975
 Porro quiritat carmen affine huic malo.
 ΤΕΥC. O frater Ajax, o mihi carum caput,
 Itane alea omnis jacta, ut omnes autumant?
 ΧΟ. Actum est: vir ille, quod scias, Teuce, occidit.
 ΤΕΥC. O asperam gravemque fortunam meam! 980
 ΧΟ. Ut nata res est—
 ΤΕΥC. Heu ego miser, miser!
 ΧΟ. Plane gemendum est.
 ΤΕΥC. O gravissimum malum!
 ΧΟ. Hoc, Teuce, verum est.
 ΤΕΥC. Heu miser! quid? filius
 Illius in quo Troadis situs loco est?

- XO. μόνος παρὰ σκηναῖσιν. ΤΕΤ. οὐχ ἴσον
 τάχος 985
 δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις, ὡς κενῆς
 σκύμνον λεαίνης, δυσμενῶν ἀναρπάσῃ;
 ἴδ', ἐγκόνοι, ξύγκαμνε· τοῖς θανοῦσί τοι
 φιλοῦσι πάντες κειμένοις ἐπεγγελαῖν.
- XO. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδ' ἐσοί μ' ἐλπί. 990
 ἐφίεθ' ἀνὴρ κείνος, ὅσπερ οὖν μέλει.
- ΤΕΤ. ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
 ἄλγιστον, ἃν προσεῖδον ὀφθαλμοῖς ἐγώ·
 ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ
 μάλιστα τοῦμὸν σπλάγχχον, ἣν δὴ νῦν ἔβην, 995
 ὃ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην
 μόρον, διώπων κἀξιχροσκοπούμενος.
 ὄξεϊα γάρ σου βιάξις, ὡς θεοῦ τινός,
 διῆλθ' Ἀχαιοὺς πάντας, ὡς οἴχει θανόν.
 αἰγὰ κλύων δείλαιος, ἐκποδὼν μὲν ἂν, 1000
 ὑπεστέναζον· νῦν δ' ὄρῶν, ἀπόλλυμαι.
 οἴ μοι.
- CHO. Ellum intus. 985
 ΤΕΥC. Illum quam potest celerrume
 Huc intus educ: ne quis, ut catulum unicum
 Orbæ lænæ, malevolus rapere occupet.
 Abi: move te: curre: nam jacentibus
 Omnes student se mortuis illudere.
- C o. Sed adhuc et idem vivus ille sedulo 990
 Curare tibi mandavit, ut curas quidem.
- ΤΕΥC. O omnium unquam, quæ quidem oculis viderim,
 Spectaculum horridissimum et gravissimum!
 O præter omnes quas profectus sum antehac,
 Lædens meum cor maxime hæc profectio, 995
 Postquam tuæ, Ajax, mortis atrum nuntium
 Sensi, insequens cuncta atque vestigans cate.
 Nam citus Achivum castra pervolgaverat
 Te jam perisse rumor, ut Dei, frequens.
 Quæ quum miser longinquus audirem procul, 1000
 Absens gemebam; nunc videns pereo male.
 Me miserum!

Ἰδὲ, ἐκπάλυσον, ὡς ἴδω τὸ πᾶν κακόν.—
 ὦ δυσδέατον ὄμμα, καὶ τόλμης πικρᾶς,
 ὅσας ἀνίας μοι κατασπείρας φθίνεις. 1005
 ποῖ γὰρ μολεῖν μοι δυνατὸν, εἰς ποίους βρατοὺς,
 τοῖς σοῖς ἀρήξαντ' ἐν πάνοισι μηδαμοῦ ;
 ἢ πού με Τελαμῶν, σὸς πατήρ, ἐμός δ' ἄμα,
 δέξαιτ' ἂν εὐκρόσσωτος ἰλέως τ' ἴσως,
 χαροῦντ' ἄνευ σαῦ. πῶς γὰρ οὐχ; ἄτω πάρα 1010
 μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
 οὔτος τί κρύψει ; ποῖον οὐκ ἐρεῖ κακόν ;
 τὸν ἐκ δορᾶς γεγῶτα πολεμίου νόθον,
 τὴν δειλίᾳ προδόντα καὶ κακανδρεία
 σέ, φίλτατ' Αἴαν, ἢ δόλοισιν, ὡς τὰ σά 1015
 κράτη θανάτῳ καὶ δάμοις νέμοιμι σάς.
 τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γῆρα βαρῦς,
 ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ', ἀπαστὸς γῆς ἀπορρίψθησομαι,
 δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς. 1020
 τοιαῦτα μὲν κατ' οἶκον ἐν Τροίᾳ δέ μοι

Velum aufer, omne ut quidquid est, videam malum.—
 O dira species perpetrata atrociter,
 Quot cordis curas obserens moreris mihi ! 1005
 Quæ nunc adibo regna ? quos homines petam ?
 Qui non, in tua re crepera, amice iuverim.
 Telamon meus tuusque communis pater
 Lætus me et hilari fronte reducem scilicet
 Sine te recipiet : quippini ? qui vel neque 1010
 In re secunda gaudio diffunditur.
 Cuiam ille dicto parceret aut convicio ?
 Me spurium, et ipsa bellica præda satum,
 Ignaviane mentis, an metu, an dolo
 Te prodidisse, frater Ajax, ut tuas 1015
 Domos et omnem possiderem habentiam.
 Talia severus perperam profabitur
 Asper senecta, jurgis atrox homo.
 Solo paterno eliminabor denique
 Sermone patris servus, et liber tamen. 1020
 Et hæc quidem domi. Ast me in arvis Troicis

πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
καὶ ταῦτα πάντα, σοῦ θανόντος, εὐρόμην.
οἴμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰάλου κνώδοντος, ᾧ τάλας, ὑφ' οὗ 1025
φονέως ἄρ' ἐξέπνευσας; εἶδες, ὡς χρόνῳ
ἔμελλέ σ' Ἑκτωρ, καὶ θανῶν, ἀποφθίσειν;
σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
Ἑκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
ζωστήρι κρισθεῖς ἰκπικῶν ἐξ ἀντύγων, 1030
ἐκνάπτει αἶεν, ἔς τ' ἀπέψυξεν βίον
οὔτος δ' ἐκείνου τήνδε δωρεὰν ἔχων,
πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσήματι.
ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος,
κάκεινον Ἄιδης, δημιουργὸς ἄγριος; 1035
ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' αἰεὶ
φάσκοιμ' ἂν ἀνδρώποισι μηχανᾶν θεούς·
ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
κεῖνός τ' ἐκείνα στεργέτω, κάγῳ τὰδε.

ΧΟ. μὴ τείνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ 1040

Odere multi, sed favent paucissimi :
Isthuncque fructum morte percipio tua.
Perii; quid ergo? quomodo te, inquam, exuam
Dirissimo isthoc ense, sub quali heu tibi 1025
Carnufice vita periit? Hector denique,
Necne sciebas, te peremit mortuus.
Videte casus, per deos, duum virum.
Illo, quod Ajax munerarat, balteo
Trajectus Hector e curulibus rotis, 1030
Raptatus usque est, donicum exspirasceret :
Contra iste capiens munus illius manu,
Incubuit illi, morte pessima cadens.
Mirum, ni utrumque munus, ensem hunc scilicet
Furia, et id Orcus fabricarit balteum. 1035
Ego censeo ista, et talia pleraque omnia
Deos supremos in homines molirier.
Diversa sed qui sentit aut alia omnia,
Sententia sua stet ille, ego mea.

СНО. Оrationem comprime, atque ut hunc virum 1040

φράζου τὸν ἄνδρα, χᾶ τι μυθήσει τάχα·
βλέπω γὰρ ἐχθρὸν φῶτα· καὶ τάχ' ἂν κακοῖς
γελῶν, ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

ΤΕΤ. τίς δ' ἐστίν, ὄντιν' ἄνδρα προσλεύσεις στρατοῦ ;

ΧΟ. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΤ. ὄρῳ· μαθεῖν γὰρ, ἐγγυὲς ἂν, οὐ δυσπετής.

ΤΕΥΚΡΟΣ, ΜΕΝΕΛΑΟΣ, ΧΟΡΟΣ.

ΜΕ. οὔτος, σὲ φωνᾷ τόνδε τὸν νεκρὸν χερσῶν
μὴ ξυγκομίζειν, ἀλλ' ἐὰν ὅπως ἔχει.

ΤΕΤ. τίνας χάριν τασόνδ' ἀνήλωσας λόγον ;

ΜΕ. δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραινεῖ στρατοῦ. 1050

ΤΕΤ. οὐκ οὐν ἂν εἴποις, ἦντιν' αἰτίαν προδείς ;

ΜΕ. ὄθ' οὐνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄξειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
ἐξεύρομεν ζητοῦντες ἐχθρία Φρυγῶν
ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον, 1055
νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δορί·
καὶ μὴ θεῶν τις τήνδε πείραρ ἔσβεσεν,
ἡμεῖς μὲν ἂν τήνδ', ἦν ὄθ' εἴληχεν, τύχην,

Mandes sepulchro, quidve dicas, provide.

Adest parum vir æquus : et forte advenit,

Utpote malignus, nostra ut insultet mala.

ΤΕΥC. Quis est ab ipso quem vides exercitu ?

ΧΟ. Menelaus ; is cui classis ista militat. 1045

ΤΕΥC. Video : propinquus quum sit, agnosci potest.

ΜΕΝ. Heus te volo : istud manibus efferas cave

Tuis cadaver : verum, ut est, missum face.

ΤΕΥC. Cuija ista verba funditasti gratia ?

ΜΕΝ. Visum mihi, et cui paret ipse exercitus. 1050

ΤΕΥC. Quod nomen isti rei prætexitur ?

ΜΕΝ. Quod quem putavi eduxe patria domo

Amicum Achivis, auxillii fidissimi,

Deprensus ille Phrygibus est inimicior.

Totis stativis namque moliens necem 1055

Impressionem nocte, ut occidat, facit.

Quod ni Deum aliquis impetum interceptet hunc,

Omnes ad unum nos quidem illius vicem

- θανόντες· ἂν προῦκείμεθ' αἰσχίστῳ μέρῳ
 οὗτος δ' ἂν ἔζη· νῦν δ' ἐνήλλαξεν θεός, 1060
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.
 ἂν οὐνεκ' αὐτὸν οὔτις ἔστ' ἀνῆρ σθένων
 τοσοῦτον, ὥστε σῶμα τυμβεῦσαι τάφῳ
 ἀλλ' ἀμφὶ χλαρὰν ψάμαθον ἐκβεβλημένος,
 ὄρεσι φορβὴ παραλίῳις γενήσεται. 1065
 πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.
 εἰ γὰρ βλέποντος μὴ ἄδυνήδημεν κρατεῖν,
 πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλης,
 χερσὶν παρευδύοντες. οὐ γάρ ἔσθ' ὅπου
 λόγων ἀκοῦσαι ζῶν ποτ' ἠδέλῃσ' ἐμῶν. 1070
 καίτοι κακοῦ πρὸς ἀνδρὸς, ἀνδρα δημότην
 μηδὲν δικαιοῦν τῶν ἐφεστῶτων κλύειν.
 οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
 φέροιντ' ἂν, ἔνθα μὴ καθεστήκη θεός·
 οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι, 1075
 μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.
 ἀλλ' ἀνδρα χρεὶ, κἂν σῶμα γενήσῃ μέγα,

- Internecivo funere expositi illico
 Essemus, ast is viveret. Verum Deus 1060
 Hominis furorem avertit in pecua et greges.
 Nemo ergo tantis viribus pollens homo
 Existat, illum condere ut tumulo audeat.
 Projectus atenim flavæ arenæ littore
 Circummarinis pabulum alitibus fuat. 1065
 Ne adhæc superbos tolle nimium spiritus.
 Nam si manus nil potuit in vivum mea,
 In mortuum ergo poterit. Etiam ingratiis
 Vim faciam, ubi is se comparare noluit,
 Præcepta vivus ut capesseret mea. 1070
 Quamquam illud animi est improbi, cum plebs homo
 Parere nil se postulat melioribus.
 Nam sancta jura perperam ac leges vigent
 In urbe, cui non constat obsequii modus :
 Exercitiq̄ue nulla sunt moderamina, 1075
 Cui nulla vis est nec pudoris nec metus.
 Sed si quis usquam est mole crementa artuum,

- δοκεῖν πειθεῖν ἄν, καὶ ἀπὸ σμικροῦ κακοῦ.
 θεός γὰρ ᾧ πρόσθετιν αἰσχύνῃ δ' ὀμοῦ,
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο. 1080
 ὅπου δ' ὑβρίζειν, δρᾶν δ', αἰ βούλεται, πάρα,
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
 ἐξ αὐρίων δραμοῦσαν ἐς βυθὸν πεσῆν.
 ἀλλ' ἐστάτω μοι καὶ θεός τι καίριον
 καὶ μὴ δοκῶμεν, δρᾶντες ἂν ἠδώμεντα, 1085
 οὐκ ἀντιτίσειν αὐδὶς ἂν λυπάμεντα.
 ἔρπει παραλλάξ ταῦτα. πρόσθεν οὗτος ἦν
 αἰΐθων ὑβριστής· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ,
 καὶ σοὶ προφρονῶ τόνδε μὴ θάπτειν, ὅπως
 μὴ τόνδε θάπτων, αὐτὸς ἐς ταφὰς πίσης. 1090
- ΧΟ. Μενέλαε, μὴ γνώμας ὑπαστήσας σοφῶς,
 εἴτ' αὐτὸς ἐν θανούσῃσι ὑβριστῆς γένη.
- ΤΕΤ. οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θανυμάσαιμι ἔτι,
 ὃς μηδὲν ἂν γοναῖσιν, εἶδ' ἀμαρτάνει,
 ὃδ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι, 1095
 τοιαῦτ' ἀμαρτάνουσιν ἐν λόγοις ἔπη.

Is ruere sese speret et minimo malo.

Nam qui timoris et pudoris compos est,

Hunc posse spera sospitem consistere :

1080

Sed ubi licentia omnis est injuriæ,

Tunc et statum urbis postmodo tandem illius

Cursu e secundo pessum iturum existima.

Tamen timoris et mihi constet modus :

Nec est, quod ubi quid egerim, ut mihi sit bene,

1085

Non et rependam tantidem, ut mihi sit male.

Vicissitates hæc habent: iste antea

Fastu tumebat: nunc ego fastus gero.

Ita funerare hunc opere maximo veto,

Ne et ipse, dum istum funeras, funus fuas.

1090

ΧΟ. Menelae, ne post dicta sapienter tua

Videaris ipse injuriosus mortuis.

ΤΕΤ. Nil mirum, amici, si quid errare assolent

Homines nec ullis incluti natalibus;

Quandoquidem et errant talibus verbis viri

1095

Propage celebres, atque nobiles domi.

ἀγ', εἰπ' ἀπ' ἀρχῆς ἀΐθεις, ἧ σὺ φῆς ἄγειν.
 τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών·
 οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὐτοῦ κρατῶν·
 ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δέ σοι λῶν 1100
 ἔξεστ' ἀνάσσειν, ἢν ὄδ' ἠγεῖτ' οἴκοθεν;
 Σπάρτης ἀνάσσειν ἤλθεις, οὐχ ἡμῶν κρατῶν·
 οὐδ' ἔσδ' ὅπου σοι τόνδε κοσμήσαι πλέον
 ἀρχῆς ἔπειτο θεσμός; ἧ καὶ τῶδε σέ.
 ὕπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ' ἄλων 1105
 στρατηγός, ὥστ' Ἀϊάντος ἠγεῖσθαί πατα.
 ἀλλ' ὥνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 κόλαζ' ἐκείνου· τόνδε δ', εἴτε μὴ σὺ φῆς,
 εἴδ' ἄτερος στρατηγός, ἐς ταφὰς ἐγὼ
 θεῶν δικαίως, οὐ τὸ σὸν δείσας στόμα. 1110
 οὐ γὰρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο
 γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέω·
 ἀλλ' οὐνεχ' ὄρκων, αἷσιν ἦν ἐνώματος,
 σοῦ δ' οὐδέν· οὐ γὰρ ἠξίου τοὺς μηθένας.
 πρὸς ταῦτα, κλείους δεῦρο κήρυκας λαβών 1115

Primum hoc mihi inque, Dicis isthunc te virum
 Adduxe, Achivis socius armorum ut foret?
 Non ipse per se venit, imperio suo?
 Tune imperator ejus es, qui gentibus 1100
 Quibus fuit dux ille, nullus imperas.
 Non noster es dux ipse, sed Spartæ imperas.
 Nec est quod id sit attributum jus tibi,
 Ut imperare potius ei, quam ut is tibi.
 Obnoxius, non imperator omnium, 1105
 Venisti, ut Ajacem obsequi tibi postules.
 Quorum ipse rex es, hos rege: imperia in eos
 Magnidicus inhihe gravia: ego hunc, seu tu vetas,
 Seu prætor alius, rite tandem et ordine
 Condam sepulchro, nil tuas veritus minas. 1110
 Non feminæ tuæ ergo is huc profectus est,
 Ut gravibus auctorata gens periculis;
 Sed ob sacratum jus Jovisque sagmina,
 Non ob te: ut qui et nihili inanes penderet.
 Stipare ad ista plurimis præconibus, 1115

καὶ τὸν στρατηγὸν, ἦκε· τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην, ἔς τ' ἂν ἦς οἴός περ εἶ.

ΧΟ. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ·
τὰ σπληρὰ γὰρ τοι, κὰν ὑπέρδικ' ἦ, δάκνει.

ΜΕ. ὁ τοξότης ἔοικεν οὐ μικρὸν φρονεῖν. 1120

ΤΕΥ. οὐ γὰρ βάνασσον τὴν τέχνην ἐκτησάμην.

ΜΕ. μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΥ. κὰν ψιλὸς ἀρκέσαιμι σοί γ' ἀπλισμένῳ.

ΜΕ. ἢ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥ. ξὺν τῷ δικαίῳ γὰρ μέγ' ἕξεστιν φρονεῖν. 1125

ΜΕ. δίκαια γὰρ τὸνδ' εὐτυχεῖν, κτείναντά με;

ΤΕΥ. κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανάῳ.

ΜΕ. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.

ΤΕΥ. μὴ νῦν ἀτίμα θεοῦς, θεοῖς σεσασμένος.

ΜΕ. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; 1130

ΤΕΥ. εἰ τοὺς θανόντας οὐκ ἔᾶς δάπτειν παρὰν.

ΜΕ. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους· οὐ γὰρ καλόν.

ΤΕΥ. ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;

ΜΕ. μισοῦντ' ἐμίσουν· καὶ σὺ τοῦτ' ἠπίστασο.

Nec non duce ipso : tu strepens nil me moves.

Per me quidem tibi esse eum, qui sis, licet.

ΜΕΝ. Periculosum est talia in malis loqui.

ΤΕΥC. Acerba, quamvis æqua, verba vellicant.

ΜΕΝ. Et gloriari plurimum arcitenens solet.

1120

ΤΕΥC. Illiberalem non enim artem exerceo.

ΜΕΝ. Si scutum haberes, gloriare scilicet.

ΤΕΥC. Congrediar, etiam veles, armato tibi.

ΜΕΝ. Quam pascit acres lingua spiritus tua!

ΤΕΥC. Fiducia æqui tollere animos fas mihi.

1125

ΜΕΝ. Fas nempe et illum, me perempto, vivere?

ΤΕΥC. Huic perempto? vivis ergo mortuus.

ΜΕΝ. Me sospitarunt numina: huic vero occidi.

ΤΕΥC. Dis sospitatus ergo ne temnas Deos.

ΜΕΝ. Egon' supremas temnerem leges Deum?

1130

ΤΕΥC. Ita si vetares mortuos tumularier.

ΜΕΝ. Meos veto hostes ipse: non enim addecet.

ΤΕΥC. Unquam tibi Ajax pectore advorso obstitit?

ΜΕΝ. Fuit hostis hosti: quod tibi et gnarum fuit.

- ΤΕΤ.** κλέπτης γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης. 1135
ΜΕ. ἐν τοῖς δικασταῖς, κοῦκ ἔμοι, τόδ' ἐσφάλλη.
ΤΕΤ. πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.
ΜΕ. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.
ΤΕΤ. οὐ μᾶλλον, ὡς εἴπικεν, ἢ λυπήσομεν.
ΜΕ. ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτόεν. 1140
ΤΕΤ. σὺ δ' ἀντακούσει τοῦτον, ὡς τεδάφεται.
ΜΕ. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ, γλώσση θρασὺν,
 ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
 ᾧ φθέγμ' ἂν οὐκ ἂν εὖρες, ἠνίπ' ἐν κακῷ
 χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφθεῖς, 1145
 πατεῖν παρείχε τῷ θέλοντι ναυτίλων.
 οὕτω δὲ καὶ σέ, καὶ τὸ σὸν λάβρον στόμα,
 σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας
 χειμῶν κατασβέσειε τὴν πολλὴν βοήν.
ΤΕΤ. ἐγὼ δέ γ' ἄνδρ' ὄπωπα μαρτίας πλέων, 1150
 ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.
 κατ' αὐτὸν εἰσιδὼν τις ἐμφερῆς ἔμοι,
 ὀργὴν δ' ὁμοῖος, εἶπε τοιοῦτον λόγον, —
ΤΕΥC. Nam quem doloso clepseris suffragio. 1135
ΜΕΝ. Hæc arbitrorum lata culpa, non mea.
ΤΕΥC. Perplura fraude frausus es volens mala.
ΜΕΝ. Alicujus animum pungit hæc oratio.
ΤΕΥC. Non tam, ut videtur, quam te ego pungam mea.
ΜΕΝ. Unum eloquar : tumulandus hic nullo modo est. 1140
ΤΕΥC. Audi vicissim et tu istud : hunc tumulabimus.
ΜΕΝ. Vidi tolutiloquente lingua præditum,
 Qui navigare suasset insano mari,
 Stupere eundem, quando tempestas eum
 Turbaret, ac sese involutum palliis 1145
 Cuiuis terendum calce vectori dare.
 Sed te, impetumque incicurem linguæ tuæ,
 E nube parva magna tempestas ruens
 Restinguet, et clamore compescet gravi.
ΤΕΥC. Ego autem inanem et perperum vidi virum, 1150
 Aliena propter insolescentem mala.
 Quem cum videret moribus quidam mihi
 Formæque similis, talibus præsens monet ;

- Ἄνθρωπε, μὴ θρᾶ τοὺς τεθνηκότας κακῶς·
 εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.— 1155
 τοιαῦτ' ἀνολβον ἄνδρ' ἔνουδέτεει παρών.
 ὄρῳ δέ τοί νιν, κάστιν, ὡς ἐμοὶ δοκεῖ,
 οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἠνιζάμην;
- ΜΕ. ἄπειμι· καὶ γὰρ αἰσχρὸν, εἰ πύδοιτό τις,
 λόγοις κολάζειν, ᾧ βιάζεσθαι πάρα. 1160
- ΤΕΥ. ἄφερπέ νυν· καί μοι γὰρ αἰσχιστον κλύειν
 ἀνδρὸς ματαίου, φλαυρ' ἔπη μυθουμένου.

ΧΟΡΟΣ, ΤΕΥΚΡΟΣ.

- ΧΟ. ἔσται μεγάλης ἔριδος τις ἀγών.
 ἀλλ', ὡς δύνασαι, Τεῦκρε, ταχύνας,
 σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν 1165
 τῷδ', ἔνθα βροτοῖς τὸν αἰμίμηστον
 τάφον εὐρώεντα καδέξει.
- ΤΕΥ. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον
 πάρεσιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
 τάφον περιστελοῦντε δυστήνου νεκροῦ. 1170

‘ Amice, ne sis mortuis injurius ;
 ‘ Aliter manet te, me vide, infortunium.’ 1155

Istis monebat nullius rei virum.
 Quin tueor illum : non is alius, ut reor,
 Fuerit, nisi tu : nonne conjeci bene ?

ΜΕΝ. Abscedo : nam quæ turpitude velle eum
 Sermone castigare, qui cogi potest ! 1160

ΤΕΥC. Abscede : nam quam turpe et inhonestum est mihi,
 Attendere homini effutenti inania !

ΧΟ. Atrox litis certamen erit.
 Quantum potis es, propera, Teucer,
 Fossamque cavam citus huic cura ; 1165
 Ubi perpetua celebrem cunctis
 Tumulum cum laude tenebit.

ΤΕΥC. At ecce præsto tempori adsunt proxumæ
 Et gnatus hujus atque particeps tori, 1
 Ut exsequantur rite funus mortui. 1170

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ᾧ παῖ, πρόσελθε δεῦρο, καὶ σταθεῖς πέλας
 ἰκέτης ἔφασαι πατρός, ὅς σ' ἐγείνατο.
 Δάκει δὲ προστρόπιος, ἐν χερσῶν ἔχων
 κόμας ἐμὰς, καὶ τῆσδε, καὶ σαυτοῦ τρίτου,
 ἰκτῆριον Δησαυρόν· εἰ δέ τις στρατοῦ 1175
 βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
 κακὸς κακῶς ἄδαπτος ἐκπέσοι χθονός,
 γένους ἅπαντος ῥίζαν ἐξημημέρος
 αὐτῶς, ὅπως περ τόνδ' ἐγὼ τέμνω πλόκον.
 Ἢ χ' αὐτόν, ᾧ παῖ, καὶ φύλασσε, μηδέ σε 1180
 κινήσῃ τις, ἀλλὰ προσπεσὼν ἔχου.
 ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
 παρῆστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 τάφου μεληθεῖς τῶδε, κἂν μηδεὶς ἐᾷ.

ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΧΟ. τίς ἄρα νέατος ἐς πότε λήξει στροφή ἅ. 1185
 πολυπλάγκτων ἐτέων ἀριθμὸς,
 τὰν ἄπαυστον αἰὲν ἐμοὶ
 δορυσσόντων μόχθων

O puer, ades dum : age, acceidas supplex patri,
 Qui te in supernas lucis oras edidit :
 Illi asside suppliciter, et manibus tene
 Meas et hujus et tuas itidem comas,
 Supplicia velamenta. Quod si exerciti 1175
 Quidam aggreditur mortuo te avellere,
 Tollatur insepultus e medio male,
 Et eruatur genere toto stirpitis,
 Qualiter ego istum præseco crinem manu.
 Puer, tene illum : serva, habe : nec te statu 1180
 Demoveat aliquis ; ast inhære huic accidens.
 Nec, o sodales, pro viris muliebriter
 Vos gerite ; sed juvate, donec venero
 Tumulum huic procurans, nullus id sinat licet.

Οχο. Reciprocifuga temporis ætas 1185
 Numerosique volumen ævi,
 Quando desinet miseri
 Tot ærumnas belli

ἄταν ἐπάγων
 ἀνὰ τὰν εὐρώδῃ Τροίαν, 1190
 δύστανον ὄνειδος Ἑλλάνων;
 ὄφειλε πρότερον αἰδέερα δῦναι ἀντιστ. ἀ.
 μέγαν, ἢ τὸν πολύκοινον Ἄϊδαν,
 κείνος ἀνῆρ, ὃς στυγερεῶν
 ἔδειξ' ὄπλων Ἑλλα- 1195
 σιν κοινὸν Ἄρη.
 (ἰὼ πόνοι πρόγονοι πόνων,)
 κείνος γὰρ ἔπερσεν ἀνδρώπους.
 ἐκείνος οὐ στεφάνων, 1200
 οὔτε βαθειᾶν κυλίκων
 νεῖμεν ἐμοὶ τέρψιν ὀμιλεῖν,
 οὔτε γλυκὺν αὐλῶν ὄτοβον,
 δύσμορος, οὔτ' ἐννουχίαν
 τέρψιν ἰαύειν·
 ἐρώτων δ', 1205
 ἐρώτων ἀπέπαυσεν, ᾧ μοι.
 κῆμαι δ' ἀμέριμνος οὔτως,

Nobis duplicans
 Residem ad Trojam, Trojam inquam,
 1190
 Probrum maculamque Græcorum.
 Utinam is, utinam in ætheris oras
 Prius, ipsum aut penetrasset orcum,
 Quisquis unquam funerea
 In Argivos primus
 Belli arma tulit; 1195
 Criminum heu caput omnium!
 Is namque homines trucidavit.
 Is corollarum epulas,
 Dulceque delenifici
 Omne meri proluvium idem, 1200
 Idemque sonos flexanimos
 Abstulit: is noctivaga
 Furta voluptatum amoris, 1205
 Amoresque abolevit. Heu! heu!
 Nunc hic jaceo otiosus,

αἰὲ πυκιναῖς δρόσοις τεγγόμενος κόμας, λυγρᾶς μνήματα Τροίας.	1210
καὶ πρὶν μὲν ἑνυχίου δείματος ἦν μοι προβολὰ καὶ βελέων Δούριος Αἴας· νῦν δ' οὗτος ἀνείται στρυγερῶ δαίμονι· τίς μοι, τίς ἔτ' οὔν τέρψις ἐπέσται ;	ἀντιστρ. β'. 1215
γενοίμαν ἴν' ὑλᾶεν ἔπεστι κόντου πρόβλημ' ἀλίκλυστον, ἄκραν ὑπὸ πλάκα Σουνίου, τὰς ἱερὰς ὅπως προσεί- πομεν Ἀθάνας.	1220

ΤΕΤΚΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ, ΧΟΡΟΣ.

ΤΕΤ. Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην 'Αγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον. δῆλος δέ μοιστὶ σκαιὸν ἐκλύσαν στόμα.	1225
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Aquæ pluvio caput Rore madens, iniqua Tro- jæ monumenta.	1210
Ante mihi noctipetas Insidias propulerat Atque sagittas ferus Ajax : Nunc ipse jacet luctifica Sorte. Quis ergo mihi amor, Quæve voluptas placebit ? Uti essem, O utinam essem, ubi unda Rupes lavitur marina Sub æquore Sunii ; Alloquerer sacras uti Tutus Athenas.	1215 1220

Τευκ. Pedem citavi, cum viderem Agamemnonem Ducem huc nec æquis incitatum passibus. Sinistra quædam velle præ se fert loqui.	1225
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ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΤΕΚΜΗΣΣΑ,
ΕΤΡΥΣΑΚΗΣ.

ΑΓ. Σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
 τλήναι καδ' ἡμῶν ᾧδ' ἀνοιμακτὶ χανεῖν.
 σέ τοι, σέ τὸν τῆς αἰχμαλωτίδος λέγω.
 ἧ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἀπο
 ὑψήλ' ἐκόμπεις, καπ' ἄκρων ᾠδοπόροις, 1230
 ὄτ', οὐδὲν ἂν, τοῦ μηδὲν ἀντέστης ὑπερ.
 κοῦτε στρατηγούς, οὔτε ναυάρχους μολεῖν
 ἡμᾶς Ἀχαιῶν, οὔτε σοῦ, διαμύσω,
 ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῆς, Αἴας ἔπλει.
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς θούλων κακά;
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα; 1236
 ποῖ βάντος, ἢ ποῦ στάντος, οὔπερ οὐκ ἐγά;
 οὐκ ἄρ' Ἀχαιοῖς ἀνδρες εἰσὶ, πλὴν ὄδε;
 πικρὸς εἰοίμεν τῶν Ἀχιλλείων ὄπλων
 ἀγῶνας Ἀργείοισι κηρύξαι τότε, 1240
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 κοῦκ ἀρκίσει ποδ' ὑμῖν, οὐδ' ἠσσημένοισ,

Ασ. Tune ille, quem superba dicta et aspera
 Impune dixit fertur in nostrum caput?
 Tibi dico, captæ matris ancillæ genus.
 Ingenua quod si sustulisset te parens,
 Quantum tumeres, teque celsum attolleres, 1230
 Cum litiges nulla in re, homo nulli rei.
 Venisse nec nos classi rectores, neque
 Duces Achivum, jurejurando autumas:
 Sed juris Ajax, ut probas, venit sui.
 An ista jus est dicta ærivos proloqui? 1235
 Quis ille, cui tu, tanta vociferans, studes?
 Quo contulit pedem, ubi stetit, ubi et non ego?
 An præter illum, nullum habent Græci virum?
 Ergo, ut videmur, iniqua promulgavimus
 Armorum Achillis publice certamina, 1240
 Si Teucer et nos ore convincit malos:
 Nec sat probantur illa ne victis quidem,

εἶπειν, ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς·
 ἀλλ' αἶεν ἡμᾶς ἢ κακοῖς βαλῆντί σου,
 ἢ ξὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μίντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν εὐθενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωδήσομεν,
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτίον τάδ' ἐστίν· οὐ γὰρ οἱ πλατείς,
 οὐδ' εὐζώντοι φῶτες ἀσφαλείστατοι· 1251
 ἀλλ' οἱ φρονῶντες εὖ κρατοῦσι πανταχοῦ.
 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὄμω
 μάστιγος ὀρθὸς εἰς ὄδον πορεύεται.
 καὶ σοὶ προσέειπον τοῦτ' ἐγὼ τὸ φάρμακον 1255
 ὄρω τάχ', εἰ μὴ νοῦν κατακτῆσει τινά·
 ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
 θαρσῶν ὑβρίζεις, καὶ ζελευθροστομοῖς.
 οὐ σωφρονήσεις· οὐ μαθὼν ὅς εἴ φύσιν,
 ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλευθέρων, 1260
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά·

Hac stare qua tot censuere iudices :
 Verum probris nos undique incillabitur,
 Furtim aut petetis, impotes victoriae. 1245
 Istis ab animis moribusque eimodi
 Nunquam asseretur legibus suus status,
 Si exigemus jure vincentes loco,
 Et postputandos ante collocabimus.
 Sed comprimenda hæc : non lacertosi viri, 1250
 Vastoque virium impetu, ii tutissimi :
 Sed ubique vincunt, mente qui sanâ cluent.
 Flagro admonentur pollulo glebarii
 Validi triones rectum itiner insistere :
 Cui generis in te remedium video cito 1255
 Expetere, ni te sapere postules bene.
 Qui natus illo, qui umbra inanis, non vir est,
 Gestis petulce, loqueris et proterviter.
 Non sapere disces ? non, tuorum conscius
 Natalium, hominem liberum adduces mihi, 1260
 Orationem qui dabit tuam vicem ?

- σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμι· ἐγὼ
τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἔπαυω.
- ΧΟ. εἶδ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν
τούτου γὰρ οὐδὲν σφῶν' ἔχω λῶον φράσαι. 1265
- ΤΕ. φεῦ τοῦ Δανόντος· ὡς ταχεῖά τις βροτοῖς
χάρις διαρρέι, καὶ προδοῦσ' ἀλίσκεται,
εἰ σοῦ γ' ὄδ' ἀνῆρ οὐδ' ἐπὶ σμικρῶν λόγων,
Αἴας, ἐτ' ἴσχει μνήστιν, οὐ σὺ πολλάκις
τὴν σὴν προτεινῶν προῦκαμες ψυχὴν δορεῖ 1270
ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρρίμμένα·
ᾧ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἦνίκα
ἐρκέων ποδ' ὑμᾶς οὔτος ἐγκεκλημένους,
ἦδη τὸ μῆδεν ὄντας ἐν τροπῇ δορός, 1275
ἐρρύσαιτ' ἐλθὼν μῶνος, ἀμφὶ μὲν νεῶν
ἄπροισιν ἦδη ναυτικοῖς ἐδωλίοις
πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
πηδῶντος ἄρδην Ἑκτορος τάφρων ὑπερ;
τίς ταῦτ' ἀπεῖρξεν; οὐχ' ὄδ' ἦν ὁ δρῶν τάδε,

- Nam te loquente dicta me incertant tua ;
Ut qui loquelam barbaram haud intelligam.
- СН. Utrique vestrum Dii bonam mentem duint :
Nil melius e re quod sit amborum, precer. 1265
- ТКУС. Heu quam citatim mortuorum gratia
Ingrata cedit, atque partes deserit.
Siquidem hic nec etiam ob parva dictu munia
Meminit tui, Ajax ; cujus olim gratia
Tuo periclo tot pericla exhauseras : 1270
Sed omnis iste fluxit ingratus labos.
O proloquute perpera atque inania,
Oblitus adeo es, quando nos in prælio
Periculosis impeditos casibus,
Nulla salutis spe, atque vorsos in fugam 1275
Eripuit iste vos suo adventu ; foris
Cum fureret ardens ignis in navalibus,
Flammis adultus, inque classem nauticam
Irrueret Hector varicans vallum impete
Quis hæc repressit ? non is est qui fecit hæc, 1280

ὃν οὐδαμοῦ φῆς οὐδέ συμβῆναι ποδί ; 1281
 ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα ;
 χῶτ' αὖθις αὐτὸς Ἐκτορος μόνος μόνου,
 λαχὼν τε καὶ ἐλευστος, ἦλθεν ἀντίος,
 οὐ δραπέτην τὸν κλῆρον εἰς μέσον καθεῖς 1285
 ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν ;
 ὄδ' ἦν ὁ πρᾶσσαν ταῦτα· σὺν δ' ἐγὼ παρῶν,
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγῶς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς ; 1290
 οὐκ οἶσθα, σοῦ πατρὸς μὲν ὃς προῦφου πατρῆς,
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα ;
 Ἀτρέα δ', ὃς αὖ σ' ἔσπειρε, δυσσεβέστατον
 προθέντ' ἀδελφῶν δειπνον οἰκείων τέκνων ;
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἧ 1295
 λαβὼν ἐπακτὸν ἀνδρ' ὁ φιτύσας πατρῆς,
 ἐφῆκεν ἑλλοῖς ἰχθυῖαι διαφθοράν.
 τοιοῦτος ἂν, τοιᾶδ' ὄνειδίσεις σποράν ;
 ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγῶς,

Quem contulisse nuspiam pedem autumas ?

Veron' is ille fecit hæc, et sedulo ?

Cum nec vocatus, sorte, sed ductus, manum

Conseruit, acri cōmparatus Hectori :

Nec enim fugacem jecerat sorticulam 1285

Glebæ madentis uber, ast quæ primitus

Educta casside impetum citasceret.

Hæc ille fecit ; atque ego una interfui,

Ego servus, atque matre barbara editus.

Hæc verba stulte cum strepis, quo respicis ? 1290

Nescis tui qui prosator patris fuit,

Pelops vetustus, eum fuisse barbarum ?

Tuum satorem autem Atreum sacerrimum

Fratri vorandos apposuisse liberos ?

Te mater autem, Cressa protulit, suus 1295

Quam deprehendit, cum viro alieno pater,

Mutisque jecit pabulum natantibus ?

Taline talis objicis genus mihi ;

Telamone qui sum patre prognatus, meam

ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας, ἐμὴν 1300
 ἴσχει ξύνευον μητέρ' ; ἢ φύσει μὲν ἦν
 βασίλεια, Λαομέδοντος· ἔπκριτον δέ νιν
 δῶρημα κείνα ἴδκεν Ἀλκμήνης γόνος.
 ἄρ' ἄδ' ἀριστεύς ἐξ ἀριστέοιν δυοῖν
 βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305
 οὓς νῦν σὺ, τοιαῖσδ' ἐν πόνοισι κειμένους,
 ὠθεῖς ἀδάπτους, οὐδ' ἐκαισχύνει λέγων ;
 εὔ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
 βαλεῖτε χήμας, τρεῖς ὁμοῦ ξυγκειμένους·
 ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένα 1310
 θανεῖν προδήλως μᾶλλον, ἢ τῆς σῆς ὑπερ
 γυναικός, ἢ τοῦ σοῦ θ' ὀμαίμονος, λέγω.
 πρὸς ταῦδ', ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν·
 ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
 καὶ θεῖλος εἶναι μᾶλλον, ἢ 'ν ἐμοὶ θρασύς. 1315

ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΟΔΥΣΣΕΥΣ, ΤΕΤΚΡΟΣ,
 ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΧΟ. ἀναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐλληθηδώς,
 εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρεϊ.

Qui præmium virtutis ex exercitu 1300
 Habuit parentem concubinam, regio
 E stirpe Laomedontis ; eximiamque ei
 Præda olim ab omni muneravit Hercules ?
 Ergo optumus, duobus optimatibus
 Satus, dehonesto generis auctores mei ? 1305
 Quos insepultos, in laboribus sitos
 Istis, repellis ; nec pudet jactantiæ ?
 Sed certus esto, si virum hunc repellitis,
 Omnino nos tres et simul repellitis.
 Nam pro hoc mihi periclitanti, nobilem 1310
 Oppetere mortem melius est, quam pro tua
 Uxore ; quam pro fratre germano tuo.
 Ad ista, cura non meam rem, sed tuam.
 Si noxis aliqua re mihi, ignavissimus
 Fortasse malis esse quam audacissimus. 1315

CH.

Adesse, Ulysse, te putato tempori,
 Nisi hos nevis dirimere, sed committere.

- ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἠσθόμην
βοῆν Ἀτρείδων τῶδ' ἐπ' ἀλκίμῳ νεκρῶ.
ΑΓ. οὐ γὰρ κλύοντές ἐσμεν εἰσχίστους λόγους, 1320
ἀναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρετίῳς;
ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα, συμβαλεῖν ἔπη κακῶ.
ΑΓ. ἤκουσεν αἰσχρῶ· δεῶν γὰρ ἦν τοιαῦτα μέ.
ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;
ΑΓ. οὐ φησ' εἰάσειν τόνδε τὸν νεκρὸν ταφῆς 1326
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
ΟΔ. ἔξεστιν οὖν εἰπόντι τάληθ' ἤ φίλῳ,
σοὶ μηδὲν ἤσσον ἢ πάρος ξυνηρετμεῖν;
ΑΓ. εἶπ' ἤ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ 1330
φίλον σ' ἐγὼ μέγιστον Ἀργείῳν νέμω.
ΟΔ. ἄκουέ νυν. τὸν ἄνδρα τόνδε, πρὸς θεῶν,
μὴ τλῆς ἄδαπτον ᾧδ' ἀναλγήτως βαλεῖν·
μηδ' ἢ βία σε μηδαμῶς νικησάτω
τοσόunde μισεῖν, ὥστε τὴν δίκην πατεῖν. 1335
κάμοι γὰρ ἦν ποδ' οὗτος ἔχθιστος στρατοῦ,

- UL. Quid est, amici? vox Atridarum procul
Super hoc valente mortuo mihi accidit.
AG. At non, Ulysse, verba dictu infamia 1320
Et probra ab isto nuper exaudivimus?
UL. Quæ probra? culpam hand commeret, me iudice,
Si quis male audiendo, respondet male.
AG. Male audiit: namque ille me affecit male.
UL. Affecit adeon' ut tibi siet male? 1325
AG. Nam qui insepultum se hoc omisurum neget
Cadaver, ut non tumulet injussu meo.
UL. Licetne amico proloqui verum tibi
Tua haud minore, quam prius, cum gratia?
AG. Licet nam et esse cæteroqui injurium: 1330
Præcipuum amicum cum te in Argivis putem.
UL. Audi: per ego te cælites, ne projici
Virum insepultum siris inclementius;
Nec eousque te odii provehat licentia,
Ut omne jusque fasque prosubigas pede. 1335
Mihī omnium ille pessume infensus fuit,

- ἔξ οὗ κρᾶτησα τῶν Ἀχιλλείων ὄπλων.
 ἀλλ' αὐτὸν ἔμπασις ὄντ' ἐγὼ τοιόνδ' ἐμοί
 οὐκ οὐκ ἀτιμάσαιμ' ἂν, ὅσπερ μὴ λέγειν
 εἴ ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340
- Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 ὅστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθείροις ἂν· ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 βλάπτειν τὸν ἐσθλὸν, οὐδ' ἐὰν μισῶν κυρῆς. 1345
- ΑΓ. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί ;
 ΟΔ. ἔγωγ' ἐμίσουν δ', ἠνίκ' ἦν μισεῖν καλόν.
 ΑΓ. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρῆ ;
 ΟΔ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.
 ΑΓ. τόν τοι τύραννον εὐσεβεῖν οὐ ῥάδιον. 1350
 ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.
 ΑΓ. κλύειν τὸν ἐσθλὸν ἄνδρα χρῆ τῶν ἐν τέλει.
 ΟΔ. παῦσαι κρατεῖς τοι, τῶν φίλων νικᾶμενος.
 ΑΓ. μέμνησ' ὅποιά φωτὶ τὴν χάριν δίδως.
 ΟΔ. ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355

Ex quo arma Achilli lite nostra evicimus :

Sed tamen ego illum, tam male animatum mihi,

Non usque nauci fecerim, quin omnium

Illum virorum, post Achillem, acerrimum,

1340

Quicumque Trojam accessimus, vocaverim,

Ut flocci et illum facere, causæ non siet.

Nam non viro illi, sed Deorum legibus

Injurius sis. Cæterum virum bonum

Incessere haud jus mortuum, licet oderis.

1345

ΑΓ. Hæc isto, Ulysse, pro viro jurgas mihi ?

ΥΛ. Plane sed odi, odisse cum licuit mihi.

ΑΓ. Non et jacenti te quoque insultare fas ?

ΥΛ. Inhonesta, Atrida, lucra ne placeant tibi.

ΑΓ. Ubique regem colere pietatem haud facul.

1350

ΥΛ. Scitum est, amicis gerere, morem et obsequi.

ΑΓ. Parere oportet regibus virum bonum.

ΥΛ. Quiesce ; victus ore vicisti tuo.

ΑΓ. Memento quali gratiam hanc confers viro.

ΥΛ. Fuit mi hostilis ille, sed fortis tamen.

1355

- ΑΓ. τί ποτε ποιήσεις ; ἐχθρὸν ᾧδ' αἰδεῖ νέκυν ;
 ΟΔ. νικᾷ γὰρ ἢ ῥετή με τῆς ἐχθρας πολὺ.
 ΑΓ. τοιοῦδε μέντοι φῶτες ἔμπληκτοι βροτῶν.
 ΟΔ. ἢ κάρτα πολλοὶ νῦν φίλοι, καῦδ' ἰς πικροί.
 ΑΓ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους ; 1360
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
 ΑΓ. ἡμᾶς σὺ δειλοὺς τῆδε Διήμερα φανεῖς.
 ΟΔ. ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.
 ΑΓ. ἄνωγας οὖν με τὸν νεκρὸν δάπτειν ἔαν ;
 ΟΔ. ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι. 1365
 ΑΓ. ἢ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῶ πονεῖ.
 ΟΔ. τῷ γάρ με μᾶλλον εἰκός, ἢ ἴμαυτῶ πονεῖν ;
 ΑΓ. σὸν γ' ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.
 ΟΔ. ὡς ἂν ποιήσης, πανταχοῦ χρηστός γ' ἔσει.
 ΑΓ. ἀλλ' εὔ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ 1370
 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·
 οὗτος δὲ κἀκεῖ κἀνθάδ' ἂν, ἔμοιγ' ὁμῶς
 ἐχθιστος ἔσται· σοὶ δὲ δρᾶν ἔξεσθ' ἂν χρεή·

- ΑΓ. Quid fiet, ubi sic mortuo hosti honorem habes ?
 UL. Virtus movet me, quam simultates, magis.
 ΑΓ. Sunt, qui solent hæc facere, vecordes viri.
 UL. At qui boni fuere, post fiunt mali.
 ΑΓ. Tales amicos esse postules tibi ? 1360
 UL. Non laudo duram mentem et intractabilem.
 ΑΓ. Tu nos probabis hoc die ignavissimos.
 UL. At nos tu Achivis omnibus justissimos.
 ΑΓ. Jubetis istud funus exsequi sinam ?
 UL. Jubemus : idem nam manet nos exitus. 1365
 ΑΓ. Ut rebus homines omnibus satagunt sui.
 UL. Cujusne potius, quam mei, satagerem ?
 ΑΓ. Ita ut tuum hoc sit, non meum, quicquid rei est.
 UL. Omnino, utrumvis feceris, bene feceris.
 ΑΓ. Verum mihi istud autumanti, creduas, 1370
 Vel majus isto munus attribuam tibi.
 At vel sepulchro affectus, inimicus mihi
 Erit iste : tu fac omne, quod factum est opus.

ΧΟΡΟΣ, ΤΕΥΚΡΟΣ, ΟΔΥΣΣΕΥΣ, ΤΕΚΜΗΣΣΑ,
ΕΥΡΥΣΑΚΗΣ.

- ΧΟ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνάμην σοφὸν
φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνῆρ. 1375
- ΟΔ. καὶ νῦν γε Τεύκρω τὰπὸ τοῦδ' ἀγγέλλομαι,
ὅσον τότε ἔχθρὸς ἦν, τοσόνδ' εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνδάπτειν θέλω,
καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον
χρῆ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380
- ΤΕ. ἀριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι
λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολὺ.
τούτῃ γὰρ ἂν ἔχθιστος Ἀργείων ἀνῆρ,
μόνος παρέστης χερσίν, οὐδ' ἔτλης παρὰν
θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα, 1385
ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
αὐτός τε χῶ ξύναιμος ἠδελησάτην
λωβητὸν αὐτὸν ἐκβαλεῖν, ταφῆς ἄτερ.
τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατῆρ,
μνήμων τ' Ἐρινὺς, καὶ τελεσφόρος Δίκη 1390
- CH. Quicunque, Ulysse, sapere te non dixerit
Talem virum et tantum, ille vero desipit. 1375
- UL. At ego interim prædico Teucrum in posterum
Tantum paratum amare me, quantum oderam.
Meamque opem isti funerando conferam,
Meum laborem : nilque omittam, quod viris
Præstare cunctos addecet fortissumis. 1380
- TEUC. Generose Ulysse, et omnia hæc dixi bene,
Et laudo, quamquam me fefellisti spei.
Nam qui huic Achivum olim omnium inimicissimus,
Juvisti amice solus hunc, et mortuo
Vivus jacenti noluisti illudere, 1385
Ut ille vecors imperator ac levis,
Ipse, inquam, et alter frater, illum projici
Studuere lacerandum insepultum, inconditum.
Qui illos Olympi rector hujus Jupiter,
Diræque memores, atque perficia Ultio, 1390

- κακούς κακῶς φθείρειαν, ὥσπερ ἦδελον
 τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
 σὲ δ', ὦ γεραιῷ σπέρμα Λαέρτου πατρὸς,
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἱᾶν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ. 1395
 τὰ δ' ἄλλα καὶ ζύμπρασσε· κεῖ τινα στρατοῦ
 θέλεις κομίζειν, οὐδὲν ἄλγος ἕξομεν.
 ἐγὼ δὲ τᾶλλα πάντα προσυνῶ· σὺ δὲ
 ἀνὴρ καδ' ἡμᾶς ἐσθλὸς ἂν ἐπίστασο.
- ΟΔ. ἀλλ' ἦδελον μὲν· εἰ δὲ μή' στί σοι φίλον 1400
 πρᾶσσειν τὰδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

- ΤΕ. Ἄλις· ἦδη γὰρ πολὺς ἐκτέταται
 χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον
 χερσὶ ταχύνετε· τοὶ δ' ὑψίβατον
 τρίποδ' ἀμφίπυρον λουτρῶν ὀσίαν 1405
 θέσθ' ἐπικαιρον· μία δ' ἐκ κλισίας
 ἀνδρῶν ἴλη τὸν ὑπασπίδιον
 κόσμον φερέτω.

Lacerandum uti istum projici immerito virum
 Studuere, ita comes perduint malos male.

Sed, O propages clara Laertæ senis,
 Non siverim te funus hoc contingere,
 Ut nequid axim mortuo huic ingratiis. 1395

Quod potes, in aliis nos juva : et si quæm exerciti
 Abducere animo est, me lubente feceris.
 Ego apparatus cætera ibo : te interim
 In nos fuisse memineris munem virum.

- UL. Velim quidem : at si munia ista me exsequi 1400
 Tibi non amicum est, laudo consilium. Vale.

ΤΕΥΚ. Sat : tempus enim jam multum agitur.

Sed fossam pars, ite, capacem
 Properate manu : pars tripes autem
 Et lustralibus undis tepidum 1405
 Ponite labrum : pars una domo
 Efferat intus duri insignia
 Arma duelli.

- παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
 φιλότῃτι δίγων, πλευρὰς σὺν ἐμοὶ 1410
 τάσδ' ἐπικούφιζ'. ἔτι γὰρ Δερμαὶ
 σύριγγες ἄνω φουσῶσι μέλαιν
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνήρ
 φησὶ καρεῖναι, σούσθω, βάτω,
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ· 1415
 κούδενί πω λάονι θνητῶν
 Αἶαντος, ὅτ' ἦν πρότε, Φωνῶ.
- XO. Ἡ πολλὰ βροτοῖς ἐστὶν ἰδοῦσι
 γνῶναι· πρὶν ἰδεῖν δ', οὐδεὶς μάντις
 τῶν μελλόντων ὅτι πράξει. 1420
- Sed tu, quantum potes, alma puer,
 Patrios artus mecum amplexus, 1410
 Attolle, leva : namque cruoris :
 Salientis adhuc tepidi tullii
 Efflant : agesis, quisquis amicus
 Ades hic praesens, propera, curre,
 Impende viro forti officium. 1415
 Ac nemo quidem, queis loquor, horum
 Ajace fuit melior vir.
- CH. Quam multa viris licet expertis
 Temere discere : sed inexpertus
 Praesagus nemo futuri est. 1420

COMMENTARY

ON THE

AJAX OF SOPHOCLES.

1 a. 'Αἶ is written by Porson without a diphthong. The penultimate in αἶ is common. (Porson, Hecuba, 1172.)

1 b. Δάρτεος and Δαίρτεος are used by the tragedians for Δαίρτης.

1 c. δίδαγμα, 1 sec. The perfect is used for the present, especially in verbs whose present tense shows the commencement of the action: e. g. δίδακα, Aj. 583; πιθόβημαι, 252; κίκλημαι: πίπειθα, 769; κίραγα, 1236; ἄνωγα, 1364; οἶδα, 121; ἐκπίσθημαι, 33; ἴακα, 1120; κάταδα, 270. (Matthiæ, p. 738.)

2 a. δίδαρά σε I see thee, θηρώμιον hunting after (i. e. anxiously seeking), πύραν τιν' ἐχθρῶν an opportunity of assailing the enemy, (ἄσσι) ἀεπάσαι (αὐτήν) so as to seize upon it.

2 b. The infinitive after ἄσσι understood is a common construction: χεῖζω στίματος | προσπτιῖξασθαι, Med. 1396. Λόγχευ ἴραμαι διαμειρῶσαι, Hipp. 1373. Ἔδω συμμαχίης ἔξυρεθῆναι, Herod. v. 38. See Porson, Medea, 1396; and Matthiæ, p. 822.

2 c. Ἀεπάσαι, θηρώμιον, and μνηγι-τῶντα, are words of the chase.

2 d. πύρα, attack: as the Homeric πειρῶσθαι, to explore, to assail.

4 τᾶξιν ἰσχύτην So Homer, Il. λ. 8: Ἥμιν ἴα' Διάντος κλισίας Τελαμωνιάδου, | ἢ δ' ἴα' Ἀχιλλῆος τοί β' ἴσχυατα νῆας ἴνας | ἴρυσαν. And Euripides, Iphig. Aul. 288: Αἴας δ' ὁ Σαλαμῖνος ἔντροφος, | διξιδὸν κίρας | πρὸς τὸ λαὸν ζῦναγι. | τῶν ἄσσοι ἀρμυι, πλάστισιν | ἰσχύταισι συμπλίκων, &c.

5 μετρούμιον, measuring with the eye, intently examining. Ἄνω τε καὶ κάτω τείχη μετρῶν, Phœn. 186.

6 νοχάραχθ' i. e. νοχάρακτα (χαράσσω), fresh, lately impressed.

7 εἶδ' ἐκφίρει, "successfully conducts thee to the end of thy search." Ἐκφίρειν implies 'to bring out into open and free space, what had been shut up and confined:' hence 'to bring a thing, in defiance of obstacles, to the place whither we were anxious to bring it.' Plato applies the word to reasoning, which leads out the disputant to a clear and safe conclusion: See Heindorf, Phœd. p. 43. In this sense, ἐκφίρειν is used intransitively for ἐκφίρεισθαι, CEd. Col. 1424. (Hermann.)

8 a. Λακωνίης: the dogs of Sparta were remarkable for their swiftness and quick scent. "Veloces Spartæ catulos," Georg. iii. 405. "Fulvus Lacon," H. Epod. 6. "Spartanā gente Melampus," Met. iii. 208. "Spartanos Cretasque ligat," Phars. iv. 441. "Spartanos, genus audax avidumque feras," Sen. Hip. 35. So Shakspeare, "They bay'd the bear with hounds of Sparta." Mids. N. D. Act iv. Sc. i.

8 b. εἶρνος, having a quick scent, sagacious, is either nominative; or genitive from εἶρην: the former construction is the more poetical: So πολύκερον φόνον and εὐκίρον ἄγραν, at vv. 55 and 64, of this Play. (See Dr. Blomfield, Agam. 1061.)

8 c. Ἡ κύνων: where there is no necessity of specifying the gender of σ'

mals, but merely general notice is taken of them, the Greeks and Romans often use the feminine gender. So Horace, *cerva* for *cervus*, *Od. i. l. 27.* 'Visseque canes ululare,' *Æn. vi.*

9 a. *Τυγχάνω, is*; used for *ιστί*: *τυγχάνω* is not to be construed with *στάζων*, for *στάζει*.

9 b. The *α* in *άνηρ* "the man", is long, in consequence of the crasis with the article *ί*. 'Ανήρ never lengthens the penultimate, except where it makes *άνίρως* in the genitive. As *άνίρως* is never used by the Attic poets in senarian, trochaic, or anapæstic metre, they necessarily always shorten the first syllable of *άνήρ*: Porson, *Phœniss. 1670.* In the crasis of *ί άνήρ*, Dr. Blomfield prefers 'Ανήρ; Dawes, *άνήρ*; Brunck, 'ώνήρ. (See Preface to Blomfield's *Prometheus*, pp. x.—xii.: Elmsley, *Medea*, p. 157, 214; Matthiæ, p. 58.)

10 a. 'Ιδρών may be referred to *κάρα* and *χίρας*, without understanding *αίματι* to *χίρας*.

10 b. *Ειφουστός murderous*, slaying with a sword; *Ξφίκτατος murdered*, slain by the sword; the difference of active and passive being pointed out by the accent.

11 a. *πασπάλειν*, literally, *to look round on all sides*, is here used for *to look, view*. The word occurs, *Antig. 1231*, *τὸν δ' ἀγχιῖς ὄσσει πασπάλειν ὁ παῖς*.

11 b. *Εἰς* and *ἴσω* are the common forms of expression; *is* and *ἴσω*, the poetic, which are never adopted by the comedians, unless when compelled by the law of tragic metre. See *Elmsley*, (*Medea*, 88): who observes, that there are many words which have two forms; one common, used even by the comedians; the other, poetic, peculiar to the tragedians: for example, *γόνατα*, *δούλιος*, *ικύνος*, *ἄνομα*, *πλίλιον*, *φῶς*, *χίρως*, are the common forms; *γόνανα*, *δούλιος* (*Ajax*, 499), *κύνος* (*Ajax*, 6, 113, 220, &c. &c.), *μύνος*, *ξύνος*, *ἄνομα*, *πλίλιον* (*Ajax*, 1150), *φῶς* (*Ajax*, 394, 709), *χίρως* (*Ajax*, 71, 336, &c.), are the poetic. The tragedians seldom use the common form, unless

where the poetic would violate a metrical law.

12 *ἔργον* for *χεῖρα*, *necessity, occasion, utility*. So *οὐδὲν ἔργον ἔρηνυσθαι*, 852. *Σιωπῆς οὐδὲν ἔργον*, *Hippol. 915*; *τάξων ἔργον*, *Alcestis, 39.*

13 *ἔτου* (*πρὸς*) *χάριον*, *on account of what, thou hast exerted or undertaken this earnest labour*. *Σπουδῆν ἴδου* for *ισπούδαζεις*. So *σπουδῆν τιθίνας* for *σπουδαζῆν*, *Pyth. IV. 492*; *αἶνον τιθ.* for *αἰνῶν*, *Nem. I. 5*; *πόνον τιθ.* for *πονῶν*, *Æsch. Eumen. 276.* *Πρόνοιαν τιθίνας*, *Ajax, 536.*

14 a. 'ὦ φθίγμ' Ἀθάνας' A similar address occurs in *Ced. C. 324*; *ὦ πατρὸς καὶ κασιγνήτης ἦδιστα προσφωνήμαθ'*. The protection and favour, extended by Minerva to Ulysses, are well known from Homer: *Κλῦθί μου, Αἰγύχου Διὸς τίτιος, ἦτι μὲ αἰὶ | ἐν πάντεσσιν πόνοις παρίστασαι, οὐδὲ σὺ λάθω | κινέμενος, &c. Il. κ'. 280.* So *Philoctetes, 134*: *Νίκη τ' Ἀθάνα Παλίας, ἢ σώζει μ' αἰί.*

14 b. The Attic idiom requires *α*, not *η*, in the penult of Ἀθάνα; but though the Attics say Ἀθάνα, they do not say Ἀθαναία, but Ἀθηναία. (Porson.)

15 a. *ύμαθις*, *easily known*, or distinguished.

15 b. *Ἄποπτος*, *discerned from a higher place*, or *seen at a distance*. Minerva may be supposed to be speaking 'e machinâ', while yet descending from heaven, in the more remote part of the stage. So *Suidas* explains the word by *παρρηθῆν ἐρώμενος*. In a similar sense, *Plutarch*: *ἱερὸν εἰς τὴν ἀγορὰν ἄποπτον*, in *Camillo*. The poets generally represent the deities as manifesting themselves visibly to those with whom they converse, unless some especial cause require a concealment of their person. Minerva is visible to Ajax, during their colloquy.

15 c. Ὀμῶς (*nihilominus*) must be construed with *ἦς*, and not with *ἀκούων*: Ὀμῶς does not stand alone, as *tamen* in Latin, at the beginning of the proposition opposed to the restricting sentence; but is often annexed to the verb or participle, which is construed with *although*. *Κἀγὼ σ' ἰκνούμαι, καὶ γυνή περ εἶσ' ὁμῶς*, *Orest. 679.* *Καίσιπε οὐ δοκῶνθ ὁμῶς*, *Al-*

cest. 957. Elmsley (Mus. Crit. i. 351, and Medea, 1216) and Matthiæ (§ 566) adduce several instances of this construction.

16 a. *ξυμπαύζω*, I quickly or easily apprehend, φρενί in my mind or sensation. *ἑμπαύζω*, as applied to quick mental perception, is used *once only* by Sophocles, but seems to be adopted by the comedians: Ἀρσίου ξυτήρως, "he quickly caught the art of seasoning," Alexis, in Athen. xii. Τωτὶ ξυτήρως, Arist. Nub. 775.

16 b. *ξυμπαύζω*, not *εμπαύζω*: ξὺν is more Attic than ἐν, and is therefore adopted by modern scholars, whenever the metre will permit. (See Bishop Blomfield, Prometh. p. 4.) Thus *εμπαύζω*, 429; but *ξυμπαύζω*, 467. Thus *σύμμαχον*, 1098; but *ξύμμαχον*, 90, 117, 1053. Thus *συνότους*, 296; but *ξυνότους*, 65.

17 a. *κῶδον*, properly, a bell; also wider end of a trumpet; by synecdoche, trumpet.

17 b. *χαλκίστομος*, loud, echoing; as Ἄρη χαλκιστίαν, CEd. C. 1041; and *χαλκίφωνος*, Il. ε. 785: or *brazen*, in reference to the materials of the trumpet.

17 c. *Τυρρηκίης*, *Tyrrhenian*. The most common sorts of trumpets among the Greeks were six in number. The sixth was called *Σαλπὶγὴ Τυρρηκική*, because invented by *Tyrrhenus*, son of Hercules; or by the *Tyrrhenians*, from whom it was communicated to the Grecians by one Archondas, who came to assist the Heraclidæ. Its orifice was cleft, and sent forth an exceedingly loud and shrill sound; whence it became, of all the other trumpets, the most proper for engagements. The Scholiast observes, that Minerva's voice is resembled to the *Tyrrhenian* trumpet, because it was (*εὐμαθὴς*) *easily known* by reason of its loudness, as that trumpet excelled all others, and was, at the first hearing, easy to be distinguished from them. The tragedians, by a poetical anachronism, speak of the trumpet as being used in the heroic ages: Æschyl. Eum. 570. Eur. Rhes. 991. Phœniss. 1392.

17 d. The tragedians never use *ἡ* for *ε*, nor *εε* for *σε*: Porson, Hecub. 8.

18 *ἐπίγνος* for the simple *ἴγνως*: see line 36. So *λειδῶν*, 29. 70. 755. 1152. *ξυτήρως*, 593: *δωτίαι*, 670: *παρῆκων*, 742: *κατακρήσασθ'*, 768. 1256: *εισεῶν*, 127: *ισόκου*, 789: *ἑξήρσαι*, 795: *καποστυθίς*, 829: *δοίχεται*, 973: *προσίδον*, 993: *ἀποθίσειν*, 1027: *καθυστήκη*, 1074: *προφανῶ*, 1089: *ισώξει*, 1128: *καθήξει*, 1167: *κατιύχη*, 392, &c. &c. See 163 c.

19 a. *βάσειν κυλλῶν*, walking backwards and forwards. So Sophocles, Πέλλες γὰρ ἴσχυον φροσίδων ἐπιστάσι, | ἰδοῖς κυλλῶν ἱμαυτὸν εἰς ἀναστροφῶν, Antig. 225. A similar passage occurs in Orestes, 625, Μινίλας, πῶ ἐν πῶδ' ἐπὶ στυλαῖς κυλλῶς, | κατὰς μερίμνης διατόχουσι ἰὼν ἰδοῖς;

19 b. *σκιτοφῆρες*, shield-bearer; the peculiar epithet for Ajax. *ἄλκις πιλῶρης*, φέρον σάκος, ἦντι πέτρων, Il. H. 219. "Clypeus dominus septemplex Ajax," Ov. M. In allusion to this characteristic, the son of Ajax was called *Eurysaccæ*.

20 *ἰχθυῖν πάλαι*: *πάλαι* is often used with a verb in the present tense; δὲ *πάλαι* ζῆντες, Oed. T. 450. Philoct. 913. 'Jam dudum ausculto,' Terence. See Elmsley, CEd. T. 498.

21 a. *ἄκουσον*, unexpected, unforeseen. The word occurs in the same sense, Electra, 864.

21 b. *Πεῖργος* is a more elevated word than *πεῖργμα*. Dr. Blomfield, Sept. p. 91.

21 c. *πεῖργος* (πρὸς or εἰς) ἡμῶς κερδῶναι. Many verbs have the accusative, not only of the nearer and more immediate object of the action, but also of the more remote object, i. e. the person or thing to which the action with its immediate object passes, which in English is generally expressed by the dative: as *μηδὲνα πάθος ἴδεν*, Herod.: *κατὰ ἡμῶς ποιῶντες*, Xen.: *κατὰ ἐργαζόμενοι τὰς πόλεις*: *μίγνα πόλιν δεῖν*, Plato. Matthiæ, p. 580. εἰ ἐν δύστηνοις ἐργάσει κακῶν; Ajax, 109. These verbs are sometimes attended with one accusative, and the adverb εἰ or κακῶς (Matthiæ, p. 579): as *Μὴ δεῖσθαι τοὺς εὐθνητότας κακῶς*, Ajax, 1154.

22 a. ἴχθυ περιώνης for ἰσίρων. The verb ἴχθυ is often joined with the participle active of another verb, where the latter as a *finite* verb would have been sufficient: so θαυμάσας ἴχθυ for τιθαύμακα: ἰβαλοῦσ' ἴχθυ for ἰβίβληκας: ἴχθυ γήμας, CEd. T. 577: σήσας ἴχθυ, 699: βιβουλιυκῶς ἴχθυ, 700: ἀπιλήσας ἴχθυ, CEd. C. 817: ἰβαλοῦσ' ἴχθυ, Electra, 590: ἀτιμάσας ἴχθυ, Medea, 33: ἐρημάσας ἴχθυ, Medea, 89: ποιήσας ἴχθυ for ἰποιήσα. Matthiæ, p. 856. § 559. Viger. p. 250: Valckenaer, Phœniss. 712.

22 b. εἰργασται, *he has perpetrated*. The perfect passive and its participle are often used transitively, as εἰργασμαι: ἀν-εἰργασμαι: ἰνήλλαγμαί, Ajax, 208: γή-γραμμαι: πεφόβημαι, Ajax, 139: πτωπίη-μαι, πτωπυμίνη, Agam. 252: ἠκισμίνη, Medea, 1127: ἐρηρασμίνοι, CEd. C. 1016: πειρασμίνοι, Orest. 1411. (See Bp. Blomfield, Agam. 252: Elmsley, Heracl. 601: Matthiæ, § 496.)

23 a. ἐλώμιστα, *we wander in error, we doubt*.

23 b. τραῦς, *clear, perspicuous*; true: from τραῶν, to perforate. (Bp. Blomfield, Agam. 1342.)

24 b. ἐπιζύγην ἄνω, *I undertook this labour*: metaphor from a beast's *undergoing the yoke*.

24 b. ἴλιοντις. ἰθίλω, ἰθίλιον, ἰθίλων, are not admissible in senarian lines: Lobbeck. Elmsley prefers θιλόντις without the mark of elision; and asserts that neither θιλόντις nor ἰθιλόντις is found in any other passage of the tragedians. ἴλιοντις, Hermann.

26 a. λία, properly 'a mixed booty of men and cattle,' here denotes *flocks, herds*.

26 b. Κατηγιασμίνας, *slaughtered*. Κα-τυαρίζω, and its simple τυαρίζω, properly denote *to spoil, to strip*, as in war; hence, *to kill, to slay*. (Suidas.)

27 a. ἀνταῖς πιστάταις, *together with the shepherds*: When a word which expresses accompaniment, has ἀνταῖς with it; both, in the sense of *together with*, are put in the dative without σύν: as ἀνταῖς συμμάχοισι, Æsch. Prom. 229. ἀνταῖς σίαντοισι, Hippol. 1341. ἀνταῖσιν ἀρβύλα-

σιν, Hippol. 1184. ἀνταῖς μιλάθροισι, Me-
dea, 160. See examples, Elmsley, Me-
dea, 160: Matthiæ, p. 564: Monk, Hip-
pol. 1184.

27 b. πιστάτης, *præfect, leader*: hence leader of flock, *shepherd*. Suidas, by πιστάταις, understands the *dogs*: it is better to refer the word to *shepherds*; if *they* had not been killed, Ulysses would not have experienced any difficulty in the present investigation. A similar word is applied to the Corinthian mes-
senger: ἰσταῦθ' ἱερίοις ποιμνίοις πιστάταις, CEd. T. 1028.

27 c. ἐκ χειρῶς, *cominus, in close at-
tack*. In the same sense, Xenophon con-
trasts τὸ ἀφίνας πάλλον and χεῖσθαι πάλλον
ἐκ χειρῶς, Cyrop. 1. 2. 9: παῖνον ἐκ χειρῶς
and ἀκροτιζῖνον, Cyrop. 4. 3. 6.—Musgrave
considers ἐκ χειρῶς to be put for χυμῶς,
dative of instrument.

28 τήνδ', *this*; not τήνθ', *the*.

29 ἰασθῆ, *observer, spectator*. (Steph.
Thes. 6842.) Εἰσιδῶν, compound for sim-
ple: see note, line 18.

30 a. πηδῶντα, *striding, bounding*,
(κατὰ) πῖδια, *across the plain*. So Eu-
ripides, πηδῶντα πλάκα, Bacch. 303. (See
Monk, Hippol. 1129.)

30 b. πηδῶντα for διαπηδῶντα, simple
for compound: so βαλοῦσα for ἰμβαλοῦσα,
Ajax, 52. Στίλλων for μιταστίλλων, CEd.
T. 434. Antig. 165. Γιλᾶν for ἰγυγλᾶν,
Ajax, 957. 1043. Κρίνω for ἀνακρίνω,
Ajax, 586. Trach. 195. 314. Στρέφισται
for ἰπιστρέφισται, Ajax. 1117. Τίλλων for
ἀνατίλλων, Electra, 669. Πίμπων for μι-
ταπίμπων, CEd. C. 602.

30 c. νιόβραντος, *newly besprinkled*.
(νίος, βάνω.)

31 φράζει τε καθήλων: this union of
the present and aorist is not productive of
confusion, as the aorist is often used for
the present: see note on 536. (See Mat-
thiæ, § 506.) So Virgil, "Agmen habet
secum, cursusque instruxit equorum," Æn.
5. Ἐδάκρουσι καὶ λίγυι τὰδε, Alcest. 176:
ἀπόλλυται | ψυχῆ, πατρῶα θ' ἰστίω κα-
τισκόφῃ, Hecuba, 22. The tragedians so
often combine different tenses, that they
seem purposely to have adopted this va-
riety. Porson, Hecuba, 21.

33 a. *ἴπυ*, Attic for *οὐτινος*. *I rapidly follow in his track: and, τὰ μὲν partly, or in some respects, σημαίνομαι I form conjectures, I make inferences, from certain marks; τὰ δὲ but in other respects, ἐκπίπληγμαί I am at a loss, I doubt: and I have not from whom (παρὰ or ἐξ) ἴπυ to learn.*—"Nec a quo discam invenio:" Heath. Billerbeck.

"Mr. Porson mentions (*Advers.* p. 101.) that a manuscript of Suidas reads *ἴπυ*. If this is the true reading, the sense is, *I am not able to learn where he is.* Compare vv. 6, 7. This tragedy contains two other examples of the same expression; 103, 890. So also CEd. T. 926. Antig. 318." Elmsley.

Brunck and Bothe refer *τὰ μὲν*, and *τὰ δὲ* to the word *ἴχνη*, *steps, tracks*, implied from the word *ἴχνη*: "nor am I able to ascertain *whose* (steps) they are;" *ἰσὶ* being understood. "Illico persequor legens vestigia; et quædam signis indubiis noto; quibusdam verò perturbor; nec, *cujâ* sint, colligere queo."

33 b. *ἴχῳ*, *possum, I am able: οὐκ ἴχῳ, I am unable, I know not.* Vigerus, p. 252.

34 a. *καίρῳ*, *opportunately: κατὰ understood* (Bos Ell. p. 449.) *καίρῳ γὰρ αὐτὴν ἔλθει*, Eur. *Helen*. 487.

34 b. *ἰθὺς*, *thou art here.* "Ἦῳ has regularly the signification of a past action, of the perfect; not, *I come, am in the act of coming*; but *I am come, I am here; adsum.*" Matthiæ, § 504.

35 a. *τὰ ἰσίοπισσα, τὰ πάρος*, *henceforth, formerly.* The article frequently stands in the accusative neuter with adverbs, in the sense of adverbs: *τὸ πρὶν*, *formerly; τὸ αὐτίκα*, *immediately; τῶν*, *now; τὰ μέλλουσα*, *chiefly.* (Matthiæ, p. 408, § 282.) See Dr. Blomfield, *Agam.* 239. Any case of the article may be used with an adverb, the participle *ἔν* being understood, and usually in the sense of adjectives. *Τὰς ἐκὺ πάρος*, *Ajax*, 295. *Τοῖς πάροις* for *παλαιός*, *Ajax*, 337. *Ἡ ἄνω πόλις*, the upper city: *Κάδμου τοῦ πάροις*, of ancient Cadmus. See Matthiæ, p. 395.

35 b. *σὴ χυεῖ*, *by thy direction or management.*

36 *ἴγων* *I am well acquainted with these particulars; (see verse 13 and 17.); and πάροις long ago, ἔβην εἰς ἴδον I set out, προθύμως φύλαξ a ready protectress, τῇ σὴ κνηγίᾳ for this your investigation.* See Homer, *Odys.* 5. 47: *διαμπερὶς ἢ σε φυλάσσω | ἐν πάντεσσι πόνους.*

37 *Κνηγίᾳ* for *κνηγίας*: as *Λαβδακίδαισι* for *Λαβδακίδαις*, *Antig.* 862. *Παιδὶ* for *παίδε*, CEd. T. 267. *Πᾶσιν* for *πάντων*, *Ajax*, 149.

38 *πρὸς καίρῳ πονῶ* "am I labouring to good purpose?" The phrase is opposed to *μοχθῶν ἐς μάτην* or *μάταια*.

39 a. Understand, from the preceding line, *πρὸς καίρῳ πονεῖς*: *Yes; thou art labouring to good purpose: ὡς for, &c.* In answer to a question, *ὡς* is used to confirm some previous assertion. Elmsley; *Mus. Crit.* See, also, his note, *Medea*, 596.

39 b. The datives *μοι, σοι, ἡμῖν, ὑμῖν* are used expletively in most languages: *σφοδρῶς ἄππου μοι τοῦ πράγματος.* See Vigerus, p. 163 (third edition.) *Ἐπιπνος ἀπηνθράκωνταί σοι ἐ βίλτιστας*, "that excellent man is dead for thee." *Ἴδ' εἰμ' ἰγῶ σοι κῆνος*, &c., *Philoct.* 261. *Ἦμιν ἀπειλοβήθη*, *Ajax*, 216. *Ὅφ' ἔργα δράσας ὑμῖν*, CEd. T. 1401. See Matthiæ, § 392. *Weiske*, *Pleonasm.* *ἰγῶ* and *σοι*.

39 c. *ἴσων ἔργα*: the nominative of the neuter plural has the verb in the singular: *Matthiæ*, p. 434. Where the neuter plural denotes living things, the verb may be plural: as *τίνα λάνωσι*: See Porson, *Hecub.* 1141.

40 a. *δυσλόγησον*, adverbially: see 197. "And, *πρὸς τί for what purpose*, did he impetuously impel his hand thus *inconsiderately*, or madly." Some commentators construe *δυσλόγησον* with *τί*: "for what mad or inexplicable purpose did he," &c.

40 b. *ἄισσω* is often used transitively; as *αἶσαν ἄισσων*, *Orest.* 1427: *πῶδ' ἐπέξας*, *Hecub.* 1062: *φλόγα ἄισσι*, *Bacch.* 147: *ἰπαίσσων ἕψου*, *Apol. Rh.* 1. 1253. The passive form *ἄισσομαι* occurs in Homer and in Sophocles, CEd. C. 1261. Neuter verbs denoting motion often take an accusative of the instrument or member,

which is put into motion: as *πυρρὴν εἶδα*, *Hecub.* 53: *βαίνω εἶδα*, *Eur. Elec.* 94: *πυροβῆς κῶλον*, *Phoeniss.* 1427: (Porson, *Orest.* 1427.)

40 c. Pierson affirms, that *ἀέρω* or *ἄρω* is always a disyllable in the Attic poets: Porson (*Hecuba*, 31.) thinks, that poets may have somewhat more of license: thus *Æschylus* has *ἄρξ*, *Perseæ*, 470; *Euripides*, *ἄρως*, *Iph. Aul.* 12. *Sophocles*, also, *ἄρως*, as a trisyllable, *Œd. C.* 1499: *Trach.* 845. (See *Bp. Blomfield*, *Prometh.* 135.)

41 *Ἰσλων* sc. *ἴσλα*. (See *Bos*, p. 441.) *βαρυνθείς*, *oppressed, overpowered*, is more usually found with *διη*.

42 *ἐπιπέσσει βῆσιν* for *ἔρχισθαι ἰδίη*. (See *Hermann's Vigerus*, pp. 739, 836.) *Why, therefore, did he thus direct his steps against the herds?* *Τίνδῃ* is a substitution for *ἄδι*, or *ἄνω*: *Matthiæ*, p. 598.

43 a. *χρῆναι*, *to tinge, colour, stain*; hence, *pollute, defile*. (*Steph. Thea.* 10758. B.) *Χρῆναι*, in its original sense, denotes *I graze*; *I touch lightly the surface of anything*. See *Dr. Blomfield*, *Sept.* 61. *Porson*, *Orestes*, 909.

43 b. *ἰδμῖν*, poetical for *ἰμειρέψ*, or *ἰμῶν*.

43 c. *φόνος*, *slaughter*; also, *blood* from a wound, *gore*: it may be here taken in the latter sense.

44 *ὧς* seems to have the nature of an expletive, when joined with prepositions signifying motion: *ὧς ἰσ' Ἀργείους, against the Greeks*. So in *Philoctetes*, 58, *πλῆϊς ὧς πρὸς εἶκον, thou art sailing homewards*. *Κἀκύνειν ἐπιβίβωτις τις ὧς ἐπὶ τὴν εἰχλῆν*, *Equit.* 1407. *Τῷς στρατιώταις παρήγγαλις συσκευάζεισθαι ὧς εἰς στρατιάν*, *Xen. Ages.* 14.

46 *τόλμαι* and *θράσι* are governed by *ὄν* understood: in the sense of *πῶαί εἰσιν αἱ τόλμαι αὐτοῦ, What was this audacity of his?* &c. So, *τίνας ποδ' ἴδης τάσδε μιν θεάζειν*, *Œd. T.* 2.

47 *δέλιος* for *δέλω, λάδρω*, *by stealth, artfully*.

48. "Did he then (*παρέρθη*) approach near to us, and reach the end" of his intended progress? *εἴρωμα*, *end*, sc. *τῆς ἰδέυ*.

49 a. *ἕσσαις στρατηγίωσι πύλαις*, *at*

the gates of the two commanders, *Agamemnon* and *Menelaus*. The word *ἔρχομαι* is applied to them both, v. 668; although the title be applicable to *Agamemnon* alone.

49 b. *Πύλαι gates* is used as a more elevated word for *θύραι doors*. By these doors we may understand those of the palisade or of the inner building: see note on verse 108.

49 c. *Καὶ δὲ and that*; answering to the *commodum* of the Latins.

50 "And how did he restrain his hand (*μαυρῶσαν*) eagerly desirous of slaughter?" *Μαυρῶσα* may be thus rendered, in the construction of its primitive *μαυ*, *supra modum cupio*: so *Homer*, *μυμῶσι μάχισθαι*, and *μυμῶα ἱεῖδες*.

51 *δυσφίερος* may be rendered, generally, *evil, grievous*, in reference to the particle *δυσ*: (see note on line 232 b.) *Hermann*.

52 a. The *γῶμαι* are *imaginary forms, misconceptions, ideal visions*, such as deceived the eye of *Ajax*, when he mistook animals for men. "Quidam imaginibus falluntur, qualem insanientem *Ajacent* vel *Orestem* poetarum fabulæ ferunt": *Celæus*, iv. 18.

Lobeck considers *γῶμαι* to be *images of terror*, "horrible shadows," by the interposition of which *Ajax* was frightened from his purpose. "Γῶμαι sunt ludibria oculorum, specie terribilia, ad detestandum ab proposito itinere *Ajacent*." *Minerva* seems to have interposed with apparent kindness towards *Ajax*, when she diverted him from the Greeks, against the herds: see lines 92, 93.

52 b. *χαρῆ* *joy, delight*, which *Ajax* derived from his purpose of slaughtering the Grecian chiefs. *Ἀνίσχυρος*, *incurable*, or *fatal*, is a favourite epithet among the poets, in reference to any *suffering*, and *calamity*, from which great evil results. See the instances adduced by *Bp. Blomfield*, *Choeph.* 509. *Budæus* (*Steph. Thea.* p. 1709 B) takes *ἀνίσχυρος* in the sense of *heinous, atrocious, guilty*.

53 a. *Schæfer* and *Hermann* expunge the comma after *λαίης*, that the double genitive *λαίης* and *βουκόλων* may depend upon the same noun *φρονημάτων*: "the

booty assigned to the care of the shepherds." One substantive sometimes governs two different genitives in different relations: (Matth. § 314. p. 450) 'Τῶιδου τῶν Ἰώνων ἐπὶ ἀγροσίου τοῦ πρὸς Δαρῖον πολέμου, Herod. 6. 2. The dependence of two words upon the same word is a common construction: ὁ μόνος δῖκον ἀγροσὶ τ' ἰμῶν, Hecub. 79. Ditissimus agri Phenicum, Virg. i. Mittit sociis ad litora, Virgil. Vulcano genitum inter pecora, Virg. vii.

53 b. The usual reading is ζῶμμικτα λίας, for ζυμμίκτης λίαν. So Ἄσημα βοῆς for βοὴ ἄσημος, Soph. Antig. 1209. Ἄβρα παρηΐδος for ἄβρα παρηΐδα, Phœniss. 1500. So the Latins, strata viarum, telluris operta, &c. See Matthiæ, p. 644, § 442. 4.

55 ἴκαμι πολὺν. φόνον, he slew many sheep and oxen. Πολύκαμος φόνος as ἀρνίος φόνος, 309. Κίρω το μωυ, shear, lop, is applied also to general devastation, as felling trees, ravaging country, massacring, &c.

56 a. μαχίζων, used generally for mangling, gashing, hacking, (iv) κύκλω (for κυκλώει) all around him: see 229. Μαχίζω properly denotes to cut up through the spine. (Dr. Blomfield, Persæ, 432.)

56 b. Ἐστ' ἔτι at one time, (ἰστ' ἔτ' (v. 58) at another time. Ἄλλ' ἰστ' ἔτ' ἡμᾶς αἰνίους, Alcest. 1128. Ἐστίν ἔτι or ἰστ' ἔτι, literally signifying there is when, time or place being understood, is taken absolutely for αἰετὶ or ἰσῖος sometimes, both in the beginning, middle, and end of a sentence. (See Vigerus, cap. 5. § 6. Rule 2. See also note on line 1069.) So the Latins: "est ubi vos ulciscar." Terence, Phormio, 5, 7. "Interdum vulgus recte videt: est ubi peccat:" Horace.

57 a. ἀπὸ χειρὸς for ἀπὸ το χειρὸς, with his own hand. Ἐχων grasping them. Κτείνων ἔχων for ἔχων καὶ κτείνων. Ἐχων seems to be one of the pleonastic participles: see note on line 1131.

57 b. Ἐμπιπῶν poetic for ἐπιπίπτων, "falling (upon them):" ἐπιπίπτων, not ἐμπιπῶν, according to Elmsley; who does not consider πίπτω to be a circumflexed verb. Heraclidæ, 77.

59 μακίσαν νόσους for μανίαν. Φευγόντ' μανίαν νόσους, furious with insane maladies, a pleonasm for distracted. The same circumlocution is in the Trachinise, 980, φοιτᾶσα διὰ τὸν νόσον.—Νόσος μανίας, Orest. 221: μακίσαν λουστῆμασι, 264: See Porson, Orest. 221.

60 a. ἄσπερον, εὐτίβαλλον: the omission of καὶ between these two verbs implies celerity and urgency, on the part of Minerva.

60 b. εἰς ἔρηκ κακὰ, into fatal toils: metaphor from a beast, enclosed and hunted into a snare. See Odys. χ' 469. Aves, 528. Ἐν μίσοις ἀρνευτάτοις πίπτωκα, Soph. Electr. 1476. Τῶν εἰς ἔρεος πτωχῶν, Med. 982. Ἐξ ἀρνίων εἰχνηται εἰς ἔρηκ, Eum. 142. See Agam. 1601.

61 ἰλάσθησιν αἰῶν, he ceased from his toil. Δωφᾶν, literally to alleviate (by taking off any weight from the λάρδος neck) is usually taken in the sense of to rest from.

62 a. διαμῆς is one of those nouns which, in the singular number, are masculine or feminine; and, in the plural, may be neuter. See Dr. Blomfield, Prom. 6; and Matthiæ, § 98.

62 b. βεῶν partitively with τοῦς ζῶντας.

63 εἰς δέμου, to his tennis, as δίκας, in line 65.

64 εὐδαίμων (εὐδαίμων) used as an ornamental epithet: so 'corniger taurus,' Cicero, N. D. ii, 43: 'cornigeræ matres,' Lucr. ii. 368.

65 αἰκίζομαι, "I treat contemptuously," (from αἰκία contemptely, which is contracted from α not, and ἰαίκα): also, I flagellate, beat, wantonly, without provocation.

67 Θεοῖς: you may tell it. Θεοίω, properly, "I utter a loud, tumultuous cry;" simply, I speak, tell. So, 592. 785. 947.

68 "μηδὲ δέχου nor expect or reckon, τὸν ἄνδρ' that this man (Ajax), συμφορὰν will be a misfortune, i. e. will do thee any injury." So Μη συμφορὰ γινήσεται ἐδ' ἀπ' ἡμῶν, Eccles. 468.

Lobeck considers ἀνδρα to be accusative after μίμνι; the words μηδὲ συμφορὰν δέχου being used parenthetically.

Δίχομαι, intelligo: accipio: interpretor vel in bonam vel in malam partem.—"Ne

ponas calamitatis loco; "Ne habes pro calamitate." See Steph. Thesaur. 3237. C.

69 ἀποστρέφους, pleonastic with ἀπείρωξ, *I will avert, ὀμμάτων αὐγὰς* (pleonastic for ὀμματα), *the eyes of Ajax, (ἀπὸ τοῦ) ἰσιδῶν from discerning, σὺν πρόσωπῳ thy face: poetically for εἰ thee.* So Euripides, *ἰσσεῶ πρόσωπῳ ἀγγίλου*, Phœniss. 1353. *Τὰδε σώματα νεκρῶν Ὀμματος αὐγῆς ἰπινώμας*, Phœniss. 1580.

70 ἀπείρωξ ἰσιδῶν: for this construction, see 96.

71 a. *οὔτος*, with or without *ᾶ*, is a form of calling to a person; like the *heus tu* of the Latins; the *un tel* of the French; the *You there*, or *Hark ye, What ho!* or *Hallo!* of the English. *Οὔτος* is sometimes used with the nominative of the person addressed: *οὔτος Ἀπολλόδωρος*, *Ho there, Apollodorus*, Plato, *Symp. in init. Αὔτη* is, in the same manner, the form of calling to females. (Vigerus, p. 448.) The word *οὗ* is generally understood after *οὔτος*; but sometimes expressed, *οὔτος σὺ πρόσβη*, CEd. T. 1141. See lines 89, 1047.

71 b. *Αἰχμαλωτίδας* poetically for *αἰχμαλώτων*.

72 ἀπιυθύνοντα *binding, διαμοῖς with chains, τὰς χεῖρας αἰχμαλωτίδας the hands of thy captives.* *Εὐθύνας* and *ἀπιυθύνου* are applied to the civil coercion, exercised by persons in authority (CEd. T. 104): hence, as in the present passage, the transition is easy to coercion and restraint in general. (*Wesseling*.) Stephens explains *ἀπιυθύνω* by *punio*.

73 φωνῶ, *I address, call to*, [Voco, compello, inclamo: Steph. Thesaur. 10320. B.]

75 a. *Σίγα* (trochee), *silently, in silence*, an adverb: *σίγα* (a spondee), imperative of *σιγᾶω*.

75 b. *Οὐ εἶγ' ἀνίξω, wilt thou not be silent? Ἀνίχομαι, I restrain, keep myself back.* So Herodotus, *οὐτι ἠπίσχετο σιγῶν, he did not keep silence*, viii. 26.—*Οὐ* and *μὴ* are often used in this interrogative formula, and are attended with a future tense: *οὐ θάσσειν οἶσιν; μὴδ' ἀπιστήσεις ἔμοι;* Trach. 1183. *Καὶ μὴ τὸ μὴδὲν ἄλγος εἰς μίγ' οἶσιν;* CEd. T. 638. Matthiæ, p. 751, § 511. 5.—*Οὐ* or *μὴ*, used interro-

gatively, attended with a future, is equivalent to the imperative mood: thus *οὐ μίνεις, will you not stay*, is the same as *μίνε* or *μίνον*: if *οὐ* and *μὴ* are both used, as *οὐ μὴ μίνεις*, the phrase is equivalent to *μὴ μίνε* or *μὴ μίνης, do not stay*. This latter construction is copiously illustrated by Elmsley, *Medea*, 1120.

75 c. The Attic idiom requires *υ* for *η* in the second persons singular of the future passive, and present, in the indicative; as *σύσται*, not *τόσπη*: *συφθῆται*, not *τοφθῆση*: so *ἀνίξει*, not *ἀνίξη*: *ἔψω* and *κατόψω*: analogy requiring that the vowel should be short in the indicative, and long in the subjunctive: as *τόσσηται*, *σύσται*, *τόσσηται*: *τόσσηται*, *τόσσηται*. (Porson, Preface, p. 4.) The original termination of the second person singular in the indicative and subjunctive appears to have been *σαι* and *ησαι*: from these, by rejecting *σ*, came *σαι*, *ησαι*; the former of which the Attics contracted into *υ*. Matthiæ, p. 262, § 197.

75 d. *μηδὲ δουλῖαν ἀρειεῖ, and not assume fear?* *Αἰρω* seems used as the Latin *concupio*; as *concupere furias, iras, &c. to become or grow insane, angry, &c.* So *δουλῖαν ἀρειν, to grow timid*: *θάραρος ἀρειν, to become bold*, Iphig. A. 1598; *ἔγνω ἀρειν, to grow proud*, Ajax, 129.

76 a. *μὴ (σφ' ἔξω κάλυ, understood from line 74), do not call him forth, πρὸς θεῶν I beseech you, by the gods: ἀλλ' but, ἀρκίωσ let it suffice thee, μίνω ἔνδον that he remain within.* *Μίνω* is used for *μίνω*, as in line 80. So in Antig. 547, *ἀρκίωσ θνητοῦσ' ἰγῶ* for *ἀρκίωσ ἔμει θνητοῦσιν*: Matth. § 296.

76 b. *Πρὸς* is often used, with the genitive, in entreaties and protestations: See Matthiæ, p. 910. § 590. β. The verb *ἰκετεύω* *I beseech* is frequently omitted. (See Bos, Ellips. word *ἰκετεύω*.) See 1023. 492. 1332. 587. 371. 588. 594. of this Play.

77 a. *τί μὴ γίνηται: (δίδοικας) "dost thou fear, lest any evil should happen to thee?"* *ἔβοθῶμαι* or *δίδοικα* is often understood before *μὴ* with the subjunctive or future indicative. *Μὴ τίς μοι Δαναῶν ἡμισήσεται, 'I fear lest some one of the Greeks*

be incensed.' Il. P. 93. Μὴ δὴ μοι τιλί-
σωσι θεοί, "I fear lest the Gods, &c."
Il. x. 8. Μὴ οὐ λάβωσι δ' ἄρμυνοι, "I fear
that they will not receive thee," &c. Orest.
766. Μὴ τιν' ἔχῃ δόλον, "I fear," &c.
Ion, 686. See Matthiæ, § 520, obs. 4.
and Bp. Blomfield, Septem, 144.

77 b. ἀνὴρ, &c. "was he not a mere
mortal?" has he ever evinced *super-*
human strength? So

ἔξοδ' ἀνὴρ ὦν, χῶστί τῆς ἐς αὔριον
οὐδὲν πλὴον μοι σοῦ μίτησεν ἡμίρας.

(Æd. Col. 567.)

78 [Πρόσθιν ἦν] ἔχθρὸς τῷδε τάνδρῳ, καὶ
ταῦν ἴτι [ιστί]. Τῷδ' ἀνδρὶ, *to me*. "Οὐδὲ
is often used for ἰγὼ by the speaker, in
order to denote himself: thus Τοῦδ' ἀπώ-
σαντις κρέατη, Ajax, 446: εὐνοῦσταναι τῷδ'
ἀνδρὶ, Ajax, 822. Μὴ θνήσχ' ὑπὲρ τοῦδ'
ἀνδρὸς, "do not die *for me*," Alc. 706.
Τῷδὲ γὰρ ζώσῃς, Soph. Trach. 305. (See
Monk, Alcest. 341.)

Ταῦν Attic for τὸν: see note 35 a.

79 a. γίλῃν γίλωτα: Verbs intransi-
tive, in Greek, as in Latin and English,
are often followed by an accusative of cog-
nate signification; as, to *run a race*,
to *dream a dream*; *ire viam*. The Attics
love this pleonastic form: γάμον γαμῖν:
λίγιν λόγον: οἶνον οἰνίζουσαι: δαίτια δαίνου-
σαι: ἔχρησε χρεσμὸν: ἀλγίστα' ἄλγος:
ἔξήμαξιν οἰμωγὰς: ἠγωνίσασ' ἄγωνα, &c.
(See Monk, Hippol. 1306.)

79 b. οἰκοῦν, πομπή? See Hoogeveen,
p. 433; and Hermann's Vigerus, § 261.

80. ἐς δόμους for ἐν δόμοις. So Euripides,
ἐς ἀνάγκην κίμαθ', Iph. T. 620. Κρύπτει-
ται εἰς σπυδαῖον, Cycl. 614. Math. § 596.

82 a. οὐκ ἂν ἐξίστην, *I would not have*
avoided him, if he had been sane. Ἐκ-
σπῆναι, to *stand aside*, for the purpose of
avoiding; hence, to *avoid*. So, Οἰδῖνα
κίνδυνον ἐξίστασθαι, 'they declined no dan-
ger,' Dem. in Lept. Τὴν ἀπάντησιν τοῦ
δήμου ἐξίστην, Dio Cass. See Matthiæ,
§ 382.

82 b. ἔκνη on account of fear, alarm.
Dative of cause: see 531 b. Ὀνοος was
the name of a bird, of the heron genus,
and of great importance in augury.
Bishop Blomfield (Sept. 54) conjectures,
that the ὄνοος was a bird of ill omen, and

hence came to denote *fear*, which its
presence excited.

82 c. οὐ, (him, her, it, them,) is an
accusative of both numbers, and of three
genders. See Matthiæ, p. 181.

83 οὐδὲ μὴ ἴδῃ σι, *he will not see thee*.
In negative propositions, the subjunctive
is used after μὴ, or οὐ μὴ, for the future:
οὐ μὴ γινῶσ', 'they will not recognise thee,'
Soph. Elect. 42. Οὐ μὴ πείθεται, 'he will
not comply,' Phil. 103. οὐτι μὴ λαφθῶ
δέλω, *I shall never be surprised*, Septem,
39. See Matthiæ, § 516, b.

Dawes, in his seventh Canon, pro-
nounces that οὐ μὴ must be construed
either with a future indicative, or with a
second aorist in the subjunctive mood,
and taken in a future sense; as in the
examples in the preceding paragraph.
Elmsley (Æd. Col. 177) is of opinion,
that οὐ μὴ with a future is used in an
imperative sense of *forbidding*; and
that, when joined with a subjunctive
mood, it is used in a sense of *denying*:
thus οὐ μὴ γράψῃς is οὐ μὴ γράφῃ, *do not*
write: οὐ μὴ γράψῃς, *thou wilt not write*.

84 εἴπῃε ὀφθαλμοῖς γι. In dialogues,
the particle γι follows εἴπῃε either imme-
diately, or after the interposition of
another word. Εἴπῃε ἴν γι τῷσι σοῖς,
Choeph. 221: Porson, Medea, 814.

85 βλίφαρα, eyes: *I will darken his*
eyes, though seeing: i. e. 'He shall not
discern thee, although his eyes be open.'
Σὺ καὶ διδοσκῶς καὶ βλίπῃς, (Æd. T. 413.
See St. Matthew, xiii. 13.

86 'Deo patrante, quidlibet fieri que-
at.' Grotius, Stob.

87 κρυῖς for συγκράτης: "remain
even exactly as you are." (See Steph.
Thesaur. 5482 A.) So, καὶνὸς ὡς ἔχων
κρυῖ, 347. The construction of κρυῖς
ἔχων for ἔχῃς, is illustrated, line 347.

88 a. μῖνονα ἂν, *I will remain*. The
present and aorist optative with ἂν is
often used instead of the future: λίγονα
ἂν οἶ' ἤκουσα, (Æd. T. 95. Χωρεῖμ' ἂν ἐς
τοῦδ', (Æd. Col. 507. Χρόνῳ μάθους ἂν,
(Æd. Col. 580. Ἦδ' ὡς ἔχω στείχομαι ἂν,
Ant. 1108. In a future sense, ἂν is
applied to all the moods, except the im-
perative: see Vigerus, p. 486, c. 8, § 3.

88 b. ἤθελός ἐστι τυχεῖν ἄν, *O that I had happened to be.* The participle ἄν is often construed with verbs substantive, and implies *fortuitousness*. 'Ἐσυχὲ γὰρ ἄν, 'for he is chanced to be present,' Lucian. Οἱ ἰσχύχωνος Ἴωνος, Herodot. 'Ἐφη τυχεῖν σίτοι ἄν, Herodot. 8. 65. Βουλίσσεται ἐν Διγύπτῳ τυχεῖν ἄν, Ar. Nub. 1129. 'Ἐχθρὸς ἄν κερῖ, Eur. Ale. 975.

89 Δίας for Ἄϊας, *O Ajax!* The nominative is often used for the vocative: δ μῆρος, Medea, 60. 'Ἥλιος, 'O Sun!' Il. γ. 277. 'Ἀπολλόδαμος, εὐ περιμύσας, Plato. Παιὶς for παῖ; Πανδίας for Πανδία, in Aristophanes. (Matthiæ, § 312, p. 448.)

90 τί βαδὶ εὐτὸς ἰντρέπω, *why dost thou so little regard or respect, (περὶ) τῆς ζυμμάχου thine assistant?* A genitive is usually subjoined to verbs denoting 'to concern one's self about any thing, to neglect, to be careless about any thing, as ἰντρέπισθαι, μετατρέπισθαι, ἰνμιελῦσθαι, κήδισθαι, φροντίζω, ἀλγίζω, μίλω, ἐλγίζω, &c. Matthiæ, p. 464.

'Ἐντρέπωμαι, "curam habeo, curo; ductâ significatione ab iis, qui, cura et desiderio rei alicujus, inter eundem subinde se convertunt et respectant." Scapula.

92 παρίστης, παραστάτης ὑπῆρξας, *thou didst assist.* See v. 117.

93 a. στίψω *I will adorn or honour thee, παρχήρους λαφύρις with magnificent or golden spoils, i. e. with a crown of gold out of the spoils.* So χροῖσι στίψω, Antig. 437. Στιφαῖον αἶματι, Hecub. 128.

93 b. Some grammarians restrict λάφυρα to spoils (exuviae) taken from the living; and ἐκδῆλα, to spoils taken from the dead.

94 καλῶς ἴλιξας. Valckenaer adduces fourteen instances of this formula in Euripides. Hippol. 712.

95 a. ἴβαψας ἴγχος ἐν, *hast thou well dipped, tinged, (or dyed) thy spear?* i. e. sword. Βάπτω πρὸς seems used in the same construction as προσβάλλω. So Eurip. φάσγανον εἶω σαρκὸς ἴβαψεν, Phoeniss. 1594: see Porson.

95 b. ἴγχος for ἴψος. See note 658 a.

96 λόμπος πάριστι, *I have reason for*

boasting. Καὶν ἀπαρνούμαι τὸ μὴ [ἀβέβαιον τὸ ἔψος.] After verbs of preventing and denying, the Greeks add frequently the negation μὴ to the infinitive. Πῆς ἢ καταρῆ μὴ διδρακίνοι τάδε, S. Ant. 442. "Ἐξαρκὸς ἴσσι μὴδ' ἰδίῳ μι πάπασσι, Plutus, 241. 'Ἡρνούτο μὴ πιστωκίνοι, Equites, 572. (Matthiæ, p. 801, § 533.) 'Ἀπαυδα μὴ παρήκω, Ajax, 742: ἀρκίνοι τὸ μὴ εὐ βακίῳ, 727. 'Ἐξερσάμην βροτῶς τοῦ μὴ μολῶν, Prometh. 244. Καλωμίεσθα μὴ μαθῶν, Eurip. Ion, 391. Νόμων γραφαὶ εἰργουσι χεῖρῆσαι μὴ κατὰ γνώμην τρίποις, Hecuba, 860. 'Ὅς ε' ἰσῆχ' αἰ μὴ αἰσχύνειν φίλους, Soph. Electra, 517. See Monk, Alcest. 11. Sometimes the μὴ is omitted: as ἀκίρῳ ἰσιδίῳ, Ajax, 70: σχίσω εἰ κηδῆ, Orest. 257: Matthiæ, p. 801, and Hermann on Vigerus, § 271.

97 ἤχμασας χίρα, &c. *Didst thou direct thy attack against the Atridae?* χίρα is put poetically for χεῖρ, or for αἰχμήν. Διχμάζω, 'to fight with, or brandish, a spear;' hence 'to fight against, assail, war,' generally: so Euripides, διακτον αἰχμάζεις χρίων, 'you are now fighting, this tenth year,' Rhes. 444: αἰχμάσται εὐδὲ, 'to undertake these wars,' Trach. 356; at which place, see Wakefield. Αἰχμάζων τριῖδοντι, Nonnus, Dionys. xxi. See Dr. Blomfield, Persæ, 762.

98 εἰδ' ἑσθὲς *wretches.*

99 ἄνδεις, the men. Τὸ εὖν, *what you have just said.* So Æschylus, Agamem. 535, (see Bishop Blomfield, ad locum,) and, ἰκωνίνας εὖν εὖν, Ajax, 1401.

100 'Ἀφαιρίσθων is Attic for ἀφαιρίσθωναν, (Matthiæ, p. 263.) It may also, in Brunck's opinion, be third person dual; the verb in the dual being often put with (θανόντες) plural of the subject, when no more than two persons or things are meant: so ποταμοὶ (i. e. two rivers) συμβάλλουσιν ἴδωρ, Il. β. 452. Δύω δὲ οἱ υἱὸς ἦσθη, Il. ε. 10. Matthiæ, p. 435.

101 a. Εἶν, *well, be it so, or so much for the sons of Atreus.* Εἶν is used in transition, as when we assent to a preceding observation, but instantly subjoin some correction or qualification of the assent: as εἶν' εἰ δὲ ταῦτοις ἰστίλλω,

"very good," or "very well:" but then what injunctions do you give to these? *Εἰς* also serves as a transition from some settled point to a new statement; as the Latins, *hactenus—nunc*, 'thus far,' or 'so much for that; and now,' &c.: thus Demosthenes, in enumerating the various items of military preparation, *εἰς εἰ πρὸς τοῦτους ἴτι*, 'and so much for the preceding matters; and now what addition shall be made?' *Εἰς* is often used for *ἔγι* or *ἔγει*: *εἰς δὲξομεν*, 'come, let us show,' &c. Choeph. 717. *Εἰς* also expresses our surprise at any curious account or observation uttered by the person with whom we are conversing: as 'Last night, we went without supper,' says a pupil of Socrates: *Εἰς*, 'what!' or 'indeed!' (replies the other;) 'and what contrivance did Socrates invent for a meal?' Nubes, 177. *Εἰς* is also a formula used by persons who, when called, reply that they hear; as *εἰς γ' ἀκούω*, 'Yes, I hear you.' (See Vigerus, p. 238, 750.) *Εἰς* is considered by Vigerus to be put for *εἴπην*; by Dr. Blomfield, third singular of *εἶπν*; by Matthiæ, to have been retained in the language of common life from the old *εἰ* for *εἶπν*, with *ι* *ἰφιλ.*; for the sense requires the singular.

101 b. *Γὰρ* is often used with *τί* in an interrogative formula. Ajax, 983. 282. 475. (See Dr. Blomfield, Choeph. 867.)

102 a. *πῶς τύχης* in what state, *ἵστανται* is he? *Σαί* (for thee) is used somewhat expletively: 'What hast thou done with him?' "Quemam ei eors a te obtigit?" See note 39 b.

102 b. *πῶς τύχης*: many adverbs, (as, in Latin, those denoting time, place, quantity) are followed by a genitive: *ἀλλήλοϊ γαίης*: *πῶς τόπων*: *ἰναυῶν λόγου*: *μηδαιμοῦ γῆς*: *πῶς γνάμης*: see Matthiæ, p. 932, § 603, and p. 502, § 537. So, in this Play, *ἄνω σοῦ*, 1010: *ἔτιρεθι τοῦδε*, 645: *δίχην Ἀργειῶν*, 750, and *κείνων*, 768: *εἶσω πόλης*, 11: *ἴδον σκηπῆς*, 218: *χαρὶς ἱμοῦ*, 561: *ἦ' εἰ κηκοῦ*, 386: *ἴθνη γαίης*, 659: *ἑσκαλον σκηπῆς*, 796: *πῶς γῆς*, 984.

103 a. *κίναδος*, *fox*. *Κίναδος* a common word of reproach, in Attic writers. *Ὀδρὺν, εἰ κίναδος*, Dem. de Cor. § 52. *Τοῦτο δὲ καὶ φέρεται κίναδος*, Idem, § 71. *Καὶ πῶς, εἰ κίναδιῦ*, Theocr. 5, 25. *ἦ σκυφάντα, καὶ ἰσπίριπτον κίναδος*. Andoc. 'Astutam vapidò servas sub pectore *vulpecem*,' Pers. 5, 117. 'Fallant animi sub *vulpe* latentes,' Hor. A. P. 437.

103 b. *ἰσπίριπτος*, 'dignus qui conteratur,' 'one who deserves to be bruised or beaten to pieces,' is a general term of abuse, *worthless, profligate, villainous*, as the *perditus, sceleratus*, of the Latins. (Steph. Thes. p. 9181. D.) See Aristoph. Nub. 968 and 1379. Lucian often applies the epithets *ἰσπίριπτος* and *ἰσπίριπτότατος*, to the philosophers.

103 c. *κίναδος μ' ἐξήρου*: Verbs of asking and enquiring are followed by an accusative of the person from whom, and of the object about which, the enquiry is made. *Ἀπαντας ἐξήτην παιῖδα*, 'he enquired of all after the child,' Herod. *Τὸ εἰρὸν μί*, 'about which you asked me,' Herod. *Ἀστρουμιμὰ δαρυτῆν ἐν Ἰσπλίαν*, Plato. *Ἡρώνα τοῖς ἀντομύλους τὰ ἐν τῶν πολυμίαν*, Xen. Thus also *ἱερίων, ἱστορίων, ἀνιστορίων ἐπιβ. σι*. Also the expression *ἱερωτῆν*, &c. *ἐπιβ. πρὸς σινος* is used. Matthiæ, p. 583.

104 a. *ἴγωγ'* (sc. *ἔξίρομαι ἴθου*), *Yes; (I am asking, &c.) I mean (or am speaking of) your adversary Ulysses*. 'Ἐγωγ' as the nominative to a preceding verb understood, is an idiom of expressing assent: see Vigerus, p. 449. In dialogues, the personal pronoun is often put without the verb, if it has occurred in the speech of another preceding. In this case, it is mostly accompanied by *γί*: Matthiæ, § 465, 2. p. 670.

104 b. The two last syllables of *Ὀδυσσία* are contracted into one. The final syllable of nouns in *ις* (as *Θυσία*, *Ὀρφία*) among the Attics is generally long. See Monk, Hippol. 1148; and Alcest. 25.

104 c. *ἰσπράτης*, properly, 'one who obstructs our road;' hence, generally, *adversary, opponent*. Steph. Thes. p. 4575.

106 a. The 106th, 108th, and 110th lines, *together* form the sentiment which Ajax is expressing, without attending to lines 107 and 109, the intermediate observations of Minerva. Such interruptions are frequent in the tragic poets; more especially where the dialogue consists of alternate lines. See *Hecub.* 1250. *Orest.* 392. 409. 765. 1599. *Medea*, 677.

106 b. οὐ τί πω: see Hoogeveen, p. 481, πω, IV.

107 See πρὶν X., Hoogeveen, p. 480.

108 a. Κίον' i. e. κίονα, according to Elmsley (*Herac.* 693), who asserts, that the κ of the dative singular never suffers elision.

108 b. The tent of a Greek captain (see *Iliad*, α. 448) seems to have been a sort of hut or cottage, having a yard or outer-court. This yard was fenced by strong and close palisades; in one part of which was a door or gate, fastened by a massy bar. The cottage or hut was formed of timbers fixed into the ground. The beams of the roof were thickly covered with interwoven rushes and twigs, as a sort of thatch. In the front was an apartment, which opened into a vestibule or portico: this portico was formed by transverse beams, which jutted out beyond the wall, and were supported by pillars, or columns. To one of these pillars, Ajax had bound the supposed Ulysses.

108 c. Ἐρκίῳ στήγης, of the portico. Ἐρκίῳ, 'belonging to the fenced court or yard;' from ἔρκος, 'fence, palisade.'

109 For the double accusative δύστηνον and κακὸν after ἐργάσει, see note on 21 c. For ἐργάσει, see 75 c.

110 φοινχθεῖς, *purpled, made to bleed*, (κατὰ) νῶτα, &c. So, σφάγια φοινίσσιν, 'to make the victim bleed,' *Orest.* 1290.

111 μὴ δῆτα is the usual formula in deprecating: μὴ δῆτα τοῦτο, *Medea* 330: μὴ δῆθ', *ισοσύω*, *Arist. Nub.* 696.

112 a. ἰφίμει, seems used in the sense of 'permitto, volo.' (*Steph. Thes.* p. 4435). *I concede, am willing that you should (χαίρειν) be gratified, be content*, (κατὰ) πᾶλλα in other respects; but he,

&c. So *Hermann*: "cetera tibi ex sententiâ tuâ cedant, sinam." And *Wesseling*: "Volo tibi aliis in rebus gratificari, teque exhilarare." And *Musgrave*: "Ut in aliis rebus voluntatem obtineas, concedo." *Boissonade* and *Vauvilliers* read

Χαίρειν, Ἀθήνα. Τὰλλ' ἰγὼ σ' ἰφίμει
Vale, Minerva. Cætera tibi ego permitto, &c.

112 b. Χαίρειν, in the sense of 'being glad at, or deriving pleasure from,' seems to be used verbally or participially; as χαίρω κλύων or χαίρων ἀκούω, 'I am glad at hearing:' χαίρουσιν τιμώμενοι, 'they rejoice or take pleasure in being honoured.'

Χαίρειν is used participially, with a verb in the future tense, in the sense of 'safely, with impunity, without injury, or loss, or penalty.' Οὐ σὶ χαίρων ἱεῖς, 'thou shalt not utter with impunity,' &c. (*Æd. T.* 363. *Aristophanes* uses either the future participle or future tense: οὐ εὖ χαίρησάν γ' ἴσθι, *Vesp.* 186: οὐτοὶ χαίρησθαι ἴσθι, *Plut.* 64. χαίρησθαι, *Æquit.* 235. In this sense, χαίρειν is often expressed by γιγνηθῶς: ἢ καὶ γιγνηθῶς πάντ' αἰὶ λίσθι δοκῆς, (*Æd. T.* 368. Akin to this sense, is κλαίων, 'to your cost or sorrow:' as κλαίων δοκῆς μοι—ἀγλατήσθι, (*Æd. T.* 396.

Χαίρειν is used with ἰάω, ἴπω, λίγω, πηλίω, in the sense of 'to leave out of consideration, to pass by with indifference, to reject contemptuously:' 'Anxious to know your opinion, τοὺς ἄλλους ἰῶ χαίρειν, I am indifferent about others,' *Plat.*—Ἐἴπωτα χαίρειν τῷ ἀληθεί, 'having no regard for truth,' *Plato.* Τὴν σὴν δε Κόνην πᾶλλ' ἰγὼ χαίρειν λίγω, 'But I am utterly indifferent about that Venus of yours,' *Hipp.* 112. Similar to the preceding sense, is the form of 'bidding farewell,' upon leaving a place or person, in anger, disgust, or contempt. Χαίρειν κελίω πολλὰ τοῖς Ἀχαρῆσις, 'bidding good-by to,' *Arist.* Χαίρειτω πόλις, *away with the city*; as the Latin phrase, *valeat, pereat*. But Χαίρειν, in form of 'addressing, leaving, dismissing,' is used also in a good sense: as χαίρειν ἴθι, στείχι, πορεύου, ἔρσι

(see Monk, Alc. 816), 'depart in peace, go and prosper, live and be happy.' "Ἀπιμι, χαίρειθ', 'farewell, adieu,' Phœniss. 908. "ὦ χαίρειθ', Ἀθήνα, 'Hail, Minerva.' See Hermann's Vigerus, § 207.

113 a. To this obstinacy of Ajax, Lucian alludes: Τὸν γοῶν 'Ὀδυσσεύς μὴ ἀρχὴ μισοῖν οὐκ ἂν δυναίμην, οὐδ' εἰ αὐτὴ μοι Ἀθηναῖα τοῦτο ἐπιτάττοι: Dial. M. 29.

113 b. τίσι: the penultimate of τίσις is always long: of τίσις, common in Homer; and short, in Æschylus. (Bp. Blomfield, Sept. c. T. 77). Τίσις δίκην, Medea, 798.

114 τὸ δὲ ἄν is the nominative. See note, 260 b. Elmsley removes the *i* subscript from the infinitive of contract verbs.

115 φίδου (κατὰ) μηδὲν in no wise abstain, (ἀπὸ τῶν ἐπιόντων), from those things, ἀντιπρὸς ἰννοσί, which thou intendest, or hast in thy mind.

When the relative should be put in the accusative, on account of the verb active following, it is put in the genitive or dative, according to the case of the foregoing noun or pronoun to which it is referred, and is governed by this noun or pronoun preceding, not only in gender and number, but in case also. (Matthiæ, p. 682. See Elmsley, Heracl. 152) Πρώτον τῶν ἀνθρώπων, τῶν ἴδμεν, Herod. i. 23. Θιαμάτων, ὧν προσείδον, Ajax, 993.

116 ἰφίμαι, in the sense of mando, jubeo: I confide, commend, consign.

118 ἰσχὺν, ἴση, for ἴση ἰσχὺς ἰστί. The noun, which in English, would be the nominative to one verb, is often, in Greek, the objective to the preceding verb. Thus, γῆν, ἐπίση ἰστί, εἰδέναι, 'to know how great the earth is,' Xen. Mem. IV. Οἶδα σε, ὅτι ἰσχυράσις, 'I know that thou wilt rest.' Ταρβίην τὸν ἰὺ πρόσθεντα, μὴ σφαλῆ ποσι, Trach. 297. "Ἢδισι γὰρ κατὰ θυμὸν ἀδιφίον, ὡς ἰσχυίτο. (See Matthiæ, p. 428. § 295: Vigerus, p. 189: Elmsley, Medea, 440.) 'Rem frumentariam, ut satis commodè supportari possent, timere dicebant,' Livy. 'Eam ve retur ne perierit,' Plautus, Rud.

118—120 "Cernisne, Ulysses, quanta

sit virtus Dædmi? | Hoc quem vides Ajace, quis consultius, | aut bellicosa promptior fuerat manu?" Grotius.

119 a. τίς who, ἂν ὑπέσθην could have been found, either more provident, or ἀμύμων more resolute, (ἀντι) τοῦτον than Ajax, (κατὰ τὸ) δὲ ἄν in effecting, τὰ καίρια useful or seasonable things, i. e. 'whatever an exigence may chance to require.' The speech of Minerva is elliptical: supply, If I had not taken from him the use of his reason?

119 b. Σαὶ seems used somewhat expectatively: see note on verse 39 b. Ἀμύμων, as ἀγαθός, used in the sense of brave, courageous, active, by way of contrast τὸ προούστικτος. Πρώσις occurs in Æsch. Suppl. 982; and in Herodotus, iii. 173.

121—126 "Nemo profecto, quod sciam: interea virum | miserescō, quamvis maxime infensum mihi, | quem derepen̄te tanta pressit calamitas: | sortemque in hujus sorte contem̄plor meam. | Nam video nil nos esse mortales, nisi | imaginosa somnia, aut umbram levem." Grotius.

121 ἰσχυρίσθω δὲ νῦν δύστηνον: many verbs which signify an emotion, a feeling with regard to an object, as to be ashamed, afraid, to compassionate any one, are accompanied by an accusative, which expresses the object, and, at the same time, the effective cause of this emotion: as αἰδέσθαι πατήρα, Ajax, 506: αἰδῆν ἴκνον, 1356: αἰσχυρόνμαι θεὸν, Eur. Ion, 1093. αἰδῶνται τοὺς ἄρχοντας, Xen. 'Τμῆς τοὺς ἰσχυίους ἰλιῶ, Plato, Sympos. Τὸν γυνέμενον ἀλοφύρανται, Herod. v. 4. Matthiæ, p. 578. § 408.

122 Ἔμψας is supposed to be derived from ἐν ᾧ, omnino; entirely, wholly, altogether, perfectly: so ἄκονεν ἔμψας, Ajax, 563: μίγας ἔμψας, Æsch. Eum. 229: καλὸν ἔμψας, Theocr. xv. 36. The more usual signification is, tamen, nihilominus: yet, however, nevertheless. In this passage construe ἔμψας, (tamen) with δύστηνον, Him, though mine enemy, yet (or, since he is) wretched, I commiserate. See Vigerus, p. 398. A similar construction is at v. 1338; ἀλλ' αὐτὸν ἔμψας ἔνε' ἐγὼ τοιοῦδ'

μοί), &c. "Ερωται and ἴρωα are the Attic form; ἴρωαι, the Ionic. See Hoogveen, p. 201; Bp. Blomfield, Prometh. 48; and Monk, Alcest. 931.

123 a. "Ατη denotes, in the tragedians, 'calamity' generally; and more especially 'such as seems to have been immediately inflicted by the gods:' Monk, Hipp. 276.

123 b. ζυγα. ἄτη: 'Ανάγη ζυγίη, Phil. 1025: ζυμφορεῖ ζυγιζόγης, Hippol. 1387.

123 c. ἴδ' οὐνεα is said by Planudes to be the language of the tragedians: see Boissonade. "Of οὐνεα has probably arisen from ὄνει and ἴνεα; a pleonasm like ἀμφι οὐ"νεα, Phil. 554. It is used instead of ὄνει *that*. Had it originated by crasis from ὄνου and ἴνεα, as Lobeck and Buttman maintain, it should have been written ἴνεοῦνεα, like τοῦνεα:" Matthiae, p. 993.

126 ἴδωλα, σκῆν, *ghosts, shadow*. Ἐδωλον, the shadow as of a dead man, is applied to denote a *wretched and afflicted person*. Οἰδῖνου ἄδελον ἴδωλον, CEd. C. 110. Καπνεῦ σκῆν, ἴδωλον ἄλλω, Philoctetes, 947, speaking of himself. 'Οι οὐδὲν ἰσμῖν, πλὴν σκαῖς λευκῆς, Soph. Stob. 98. 'Ανδραπόδες ἰσσι πνύμα καὶ σκῆν μῖνον, Soph. Stob. 98. Σκῆς ὄναρ, ἄνδρα- ποα, Pind. Pyth. 8. 136. 'Αφανῆς αἰθῆρος ἴδωλον, Eur. Phoen. 1568. 'Pulvis et umbra sumus,' Hor. "Man fleeth as it were a shadow," Job. See Psalm 90.

127 ὑπέμενος, *proud, immoderate*, derived from ὑπεκρίσσω. The verb κρίσσω or κρίσσω seems anciently to have been used in the sense of *gradior*: hence προ- κρίσσω *I advance, proceed*: παλιγκρίσσω, *I retire*: hence ὑπέμενος, 'one who *transgresses* the bounds of humility and moderation.' See Dr. Blomfield, Theb. 387; and Heath, Agam. 476.

129, μηδ' ἔργον ἔρηι μηδὲν, *nor, at all, assume a swelling pride*: see notes on line 75 d.

127—133 His doctus ergo, ne quid effugiat tuo | ex ore petulans in Deos dictum, vide; | neve insolescas, si quid aut plus dextera | polles potesque, aut divitiis gaseo ubere. | Mortalium res tur-

bine incerto dies | evertit ac reponit: at caelestium | amat modestos numen, et spernit malos:" Grotius, Stob. 22.

130 a. *Whether thou excellest in power or in abundance (or magnitude) of extensive wealth*. Βεβῆν, 'I am heavily laden with:' hence, 'I abound in, am powerful.'

130 b. Βάτος (*περιουσία, μέγθος*, Schol.) *abundance, greatness*. So βαδῆς λευκῶν, *βαδῆα σιγήνη*: see Bp. Blomfield, Persm. 471. Βάτος has the same force in the compounds, βαδῆσπλουτος, *βαδῆσπλουτος*. So, *is αἰθῆρος βάτος* Eur. Med. 1297, *is expressed by αἰθῆρ' is μέγθος*, Electr. 59.

130 c. For ἄβησι some read βάβησι: so, *πλούτου βάβησι*, Eur. Electr. 1286: *χρυσῶ βάβησι*, Hipp. 617.

130 d. μακρῆς, in the sense of *much, great*. Οι μακρῆς οὐσίας κικημένω, *Aristotle*. So *τίμημα μακρῆταστον*: see Steph. Thesaur. 6128. D.

131 a. κλίνοι, *depresses, overturns*: Μανηδοῖσι ἴγχοσι κικλημένα, *Antholog. Tull. Gem. 5*. 'Ανάγη, *exalts*: Τοῖς μακρῶς ἀνάγη.

131 b. The antepenultimate of κἀνάγη is long, in consequence of the crasis of καὶ with α. The iota of καὶ is not underwritten, unless it makes crasis with a diphthong: as κᾶν for καὶ ἰν; κᾶφα for καὶ ἴφα: Porson's Preface, p. iv.

131 c. 'Ἡμέρα: (*μία understood*) *one single day*. Βροτοί, *σι σιμανόμεθα σῶς ἕσσεύμεται*, | *ἀς ἴν σ' ἴδωκε φήγγος*, ἦ σ' ἀφί- λιστο: Sosiphanes, Stob. 22. Καὶ μὴ ἡμέρα | τὸν μὲν καθεῖλεν ὑψέθει, τὸν δ' ἔχ' ἔνω: Eurip. Ino. 'Ἄλλ' ἡμέρα τοι μετα- βολὰς πολλὰς ἴχου: Eurip. CEd. fr. XI.

134 a. The Chorus, consisting of Salaminians, the followers of Ajax, apostrophize their absent master: *O son of Telamon, ἴχου ἠὸρ ῥαδῆς* (βαδῆ. Σαλ. ἀμφ. ἀγγ.) *the maritime and sea-girt Salamis, &c.*

134 b. The short antepenultimate of ἀμφιόρτου shows, that the rule of Dawes is not without exception: that, "in the Attic idiom, β at the beginning of a word is a double consonant; and that it is therefore *always* doubled by the Attic writers, either after augment or in com-

position." (Harless ed. 128.) *Κιστρία δ' Αίγιος* ἔξ ἀμφιπέτρης ἀγέλαζι, Archestr. apud Athen. vii. 307 D.

135 a. Ἀρχιῶλος (literally, *bordering on the sea*) seems used poetically as a general epithet for *island*: as ἀρχιῶλη Πισάραδος, Hom. Hym. Ap. 32; ἀρχιῶλου Σαλαμῖνος, Antholog. Tull. Gem. 5. Ἀρχιῶλου Τυίδου, Q. Cal. 13, 467. See Dr. Blomfield, Persæ, 889. Lobeck and Hermann are of opinion, that the epithet designates 'an island, which, on one side, is not remote from the continent; and, on the other, commands an extensive view of the sea.'

135 b. ἀμφιπέτρου ἀρχιῶλου: respecting the application of two or more adjectives, as in the present passage, to one noun, see Elmsley, Heraclid. 750, and Medea, 807. So λόγος ζαμινὸς καυθήρου, 138: σφάγμα χιμερδαίονα αἰμοβαφῆ, 219: Διὸς μίγας ὀμπερατῆς Δίως, 205: Χωνοπέτου πικραίας Κυλλανίας θυράδος, Ajax, 696. Boissonade follows Bothe and Benedict in reading ἀρχιῶλου.

135 c. Βάθρον Σαλαμῖνος is a poetical periphrasis for *Salamis*: as Δωδώνης βάθρον, Dodona, Phœn. 1010: Τροίης βάθρον, Troy, Iph. A. 1273. Ἦ παρῶον ἰστίας βάθρον, Ajax, 837. Ἦ Καναία κρηπίς βορῶν, Trachin. 995. "Solum patriæ," Cicero. "Edeus θάβης, II. 3. 406: "Tanari sedes" for *Tanarus*, Hor. i. 34. 10.

136 a. ἰπιχαίρω *I exult*, εἰ εὖ πράσσειν' *at your prosperity*.—Εὖ πράσσειν 'to prosper, live happily, thrive,' is opposed to κακῶς πράττειν.

136 b. Verbs, which indicate any emotion of the mind, (as to rejoice, to be indignant, vexed, ashamed, to compassionate, to repent) take in the participle the object or operative cause, which, in Latin, is expressed by *quod*, or by the accusative with the infinitive, as ἤδραμαι σ' εἰσίδων, Philoct. 879: ἰπαισχύνεσθε πιθύντες, CEd. T. 635: τιμάρμενοι χαίρουσιν, Hippol. 7: αἰδίσαι περιλείπων. This nominative is often put in the accusative; ἦτόνη σε ἰλογοῦντα, Philoct. 1314: εἰ μὴν εὖ πράσσειν' ἰπιχαίρω, Ajax, 136. Sometimes, the infinitive is put instead of the parti-

ciple: ἰπαιτέρω λειπῶν, Ajax, 652. (Matthiæ, § 551.) These verbs often take an accusative of the object: αἰδίσαι πατήρα, Ajax, 506; μνητέρω, 507; εἰκων, 1356. Τίς ἐν ταύτῃ γηθήσειεν II. i. 77. Πρᾶξεν, ἐν ἤλγῳ ἰγῶ, Ajax, 789. Ἐπισπαιτέρω δὲ νιν, Ajax, 121. (See note 121.) Brunck and Elmsley consider the accusative, found with ἰπιχαίρω, to be governed by ἔρῳν (*seeing*) understood: but see note on line 790.

136 c. Ἐπιχαίρω is used in the singular number, as spoken by the Coryphæus: see note on line 358.

136 d. The use of ἰπιχαίρω in this passage seems to contradict the distinction, which some grammarians draw, between ἰπιχαίρω and συγχαίρω—that ἰπιχαίρω applies to those who rejoice in the calamities of others; συγχαίρω, to those who are pleased in viewing the happiness of others. See Bp. Blomfield, Prometh. 164.

137 a. πληγὴ Διὸς, *strenzy sent from Jove*: Sophocles seems to allude to the Homeric Διὸς μάστιξ (II. 12, 37; and 13, 812); to the blows of which were ascribed sudden panics and alienation of mind. Eustathius interprets Διὸς μάστιξ by *θεομῆτις*, *divine anger*.—Mugrave is of opinion, that the word Διὸς may contain an allusion to Iliad XI. 545, where Ajax is compelled by Jupiter to retreat. The Chorus express their conviction, that Ajax had either been calumniated by Ulysses; or if the cowardly outrage against the flocks had really occurred, it must have been perpetrated under the same fatal influence of Jove, which had formerly tarnished the valour of Ajax by the infamy of retreat.—If the preceding interpretation be too forced, πληγὴ Διὸς may denote *calamity, misfortune*, generally; which seems to arise more from angry *gods* than from men: so ἰα τισὶ πληγῇ, 278.

137 b. ζαμινὸς, *vehement, violent, or hostile*. Steph. Thesaur. p. 6085. Dr. Blomfield considers ζα to be the Æolic form of δια, which, as the Latin *per*, has an intensive power.

138 a. καυθήρου, *stenderous*. Steph. Thes. 4308.

138 b. ἰσθβαίνω, to attack, assail; as the Latin *ire in* or *invadere aliquem*.

139 a. πειθήναι, "I fear, am alarmed:" preterite for present: see note 1 c.

[139 b. πειθήναι, φήνης ὡς ἄμμα τίλειαι, "I fear, as the dove (fears) the sight of the eagle:" Pierson and Valckenacr: φήνη is said by Hesychius to be a sort of eagle.]

140 a. πτηνῆς, winged, fleet: a general epithet for birds; as πτερινός, ὑπόπτιστος, &c.

140 b. ἄμμα πιλίας, eye of dove, periphrasis for dove. So ξύναμιον ἄμμα, brother, Ajax, 977: λαμπάδος ἄμμα, the sun, Antig. 879: ἄμμα πατρὸς, father, Eur. Ion, 1280: ἄμμα νύμφης, nymph, Trach. 527: Δίων ἄμμα, Jupiter, Prometh. 659. (Matthiæ, p. 620. § 430.) So οἰκιστῶν δῆμας for οἰκίτας, Trach. 910. "Τδρας φάσμα, Trach. 838. 'Εγμίονος δῆμας, Orest. 107. Δανάης δῆμας, for Δανάη, Antig. 945.

141 (ἰσθ) τῆς φθιμένης νυκτὸς, in the night which has perished, i. e. "last night." So φίγγος ἡλίου κατίφθιτο, Persæ, 383. φθίνω, to wane, is often applied to the changes and revolutions of times and seasons. See Dr. Blomfield, Persæ, 237.

142 a. "Thus, during the preceding night, violent clamours (of your enemies) overwhelm us, ἰσθ δυσκλίαι on account of the ignominious report, ἢ that you," &c. Billerbeck, by ἰσθ δυσκλίαι, understands tending to your disgrace: the preposition ἰσθ frequently expresses an object or aim: Matthiæ, § 585 β.

142 b. κατίχουσι, occupy, overpower, fill. Dean Monk points out somewhat similar uses of κατίχω (Alcest. 354): βὰ κατίχῃ ἴδρας, Troades, 555: οἰμωγῇ κατίχῃ ἄλλα, Æsch. Persæ, 432: ἀλαλητῆ πῖθον κατίχουσι, Il. σ. 78. To these may be added, Philoct. 10, κατίχῃ στρατόσι δον δυσφημίαις.

143 ἰσπρομανῆ λιμῶνα, a meadow which contained or abounded in many horses; i. e. 'a grassy meadow.' In the same manner, a plain, 'abounding with trees,' is said ὀλομανῆν, Strab. 14, ad fin. A tree, 'luxuriant in leaves,' is

said φυλλομανῆν, Theophr. Sophocles, in applying this epithet to a Trojan meadow, might have been influenced by his recollection of Homer, who says of Ericthonius, Τοῦ τριχίλαι ἴσπαι ἴλος κατὰ βουκαλίοντο, Il. ὁ. 221. That Troy was famous for horses, appears from other authorities: see Plutarch. Eumeneæ, p. 1073; τῆς βασιλικῆς ἰσπροφασίας περὶ τὴν Ἴδην νημομένους. Nicander (Theriac. 669) mentions ἴσπου λιμῶνις near Troy.—"Illas (the mares) ducit amor trans Gargara," Virg. G. 3. 269: Gargara was a part of Mount Ida, in Troas.—Πῖθον μίγα, ἰσπρόβατόν τι, | ἰσπρόσον ἀμφιροαῖς Σιμόεις καὶ Εἰάδος ἱέρου, Quintus Calaber, 2, 486.—Eustathius applies ἰσπρομανῆ to σὶ, i. e. Ajax; horse-mad, i. e. "very mad;" ἴσπαι having an intensive sense in composition, as ἰσπροσίλον, ἰσπρογάμων.—Heath suggests, ἰσπρόνομον, 'where horses pasture.'

144 ὀλίσι πτείνοντ', a poetical pleonasm, as ἀφίντ' ἰσθ. 754; ἴσθ λίγων, 757.

147 αἰθῶνι σιδήρω: an Homeric phrase, Il. β. 485.

148—157. (Grotius) Atque hoc populi murmur in aures Passim fallax spargit Ulysses, Multisque probat. Nihil in te jam Non credibile est. Favet auditor, Gaudetque ipso narrante magis, Tuaque insultat mala vecors. Quod magna petit nomina telum, Haud facile errat: dixerit in me Tantumdem aliquis, credat nemo.

148 λόγους ψιθύρους, whispered, clandestine, calumnies. Πικρασμένους κόμπους, Prometh. 1066.

149 εἰς ὅσα ᾄσιν (for πάντων) "into the ears of all." See 37.

150 οὔν now, as things stand: Ajax, since his fancied injury in being deprived of the arms of Achilles, had, probably, by many excesses, alienated the affection of the Greeks, even previously to this mad attack upon the herds. This seems implied in line 138.

151 εὐπίστα, easily believed, probable. And every listener takes a greater pleasure, even than the narrator, in insulting thy calamities. Billerbeck construes τοῦ

λῆσαντες with ἀκούων: 'and whoever listens to the narrator, exults the more in,' &c.

152 χραίρι καδυβριζῶν *exults in insulting, τῷς σοῖς ἄχρειν thy calamities.* For the syntax of χραίρω with a nominative, see line 112 b.

153 καδυβριζῶν, usually attended with a genitive or accusative, is here followed by a dative; unless ἄχρειν be governed by ἐν understood, and σοῦ or ἐν be understood after καδυβριζῶν.

154 a. (κατὰ) ψυχῶν (βίλος) ἰίσι: so αὐτοῦ χρεμάδας ἱρήπαιον, Eur. Bacch. 1096. Ἔψω πύτρων σοῦ, Cycl. 51. (See Bos, Ellipsis. word κατὰ, and βίλος.)

154 b. Ψυχῶν, *personages.* Ψυχὴ is often used for *man, person.* Τρισεαὶ ψυχαὶ | ἔλαπον φάος, Phœn. 1570. Τῆς ἰμῆς ψυχῆς (for ἐξ ἰμοῦ) γιγνώς, Soph. Electr. 775.

154 c. The first syllable of ἰίσι is here long; but oftener short. (Dr. Blomfield, Sept. 489.)

155 οὐκ ἂν ἀμάρτοι, *would not miss the mark:* ἀμάρτοι refers to τίς understood. So Œd. R., 314, ἄνδρα δ' ὀφειλίῳ ἀφ' ὧν | ἔχουσι καὶ δόναίον, κάλλιστος πόνων. Xen. Symp. 5. 2: μόνον τὸν λαμπήρα ἰγγὸς προσινιγάτω. See Vigerus, (3rd ed.) p. 150 and 730, § iii.; and Matthiæ, p. 427, § 294. Elmsley prefers ἀμάρτοις, Medea, 188.

157 τὸν ἔχονδ', *eminent, great:* Οἱ ἔχοντες, or ὁ ἔχων, often denotes *rich, opulent, eminent, great, powerful.* (Viger. p. 256.) Habere (*to be rich*) is used in the same sense: "Si uterque habere volumus," "if we both wish to be rich," Sen. Vit. B. 26. 'Nec nos ambitio, nec amor nos tangit habendi:' Ovid, Ars Am. 541. After ἔχων must be understood some such word as *πετήματα possessions, or χρήματα riches, or δύναμις power.* See Dr. Monk, Alcestis, 57; and Bos, Ellipsis. word *πετήματα.*

157—163 'Serpit juxta livor habentem: | plebs nuda tamen, tolle potentes, | haud præsidii satis ipsa sibi est. | Modicus validi, validusque iterum | modici sese sustentat ope: | sed non possunt mentes stupidæ | tam provida dicta doceri:' Gro-

tius, Stob. tit. 43, p. 166. οἱ δ' οὐκ ἔχοντες | πρὸς τοὺς ἔχοντας κίντ' ἀφιᾶνιν κακὰ, Eur. Supp. 242. Μᾶμος ἐκ | δ' ἄλλων κρέμαται φθονιόντων | τοῖς, οἷς, &c. Pind. Olymp. 6. 124. Ἴσχυι τε γὰρ ἔλθοσ οὐ μίονα φθόνον, Pind. P. xi. 45. Εἰς τὰπίσημα δ' ὁ φθόνος κηδῶν φιλιῶ, Eur. Beller. Πρὸς γὰρ τὸν εἶ ἔχοντα ὁ φθόνος ἔρπει, Simplicius, Epict. c. 26. 'Fortunæ comes invidia,' V. Pater. I. 9. 'Intacta invidiâ media sunt; ad summa ferme tendit:' Liv. 45, 35. 'Invidia, tanquam ignis, summa petit:' Liv. 8, 31. 'Invidiâ quoniam ceu fulmine summa vaporant | plerumque, et quæ sunt aliis magis edita cunque;' Lucr. 5. 1130. 'Summa petit livor;' Ov. R. A. 769.

158, 9 "But the *σμικροὶ* (i. e. ἐν δυνάμει) *little*, without the great, are a precarious ῥῦμα (*φυλακῆ, Suid.*) *defence, of a (πύργου) battlemented wall.*" See Phœniss. 1169, &c. Lobeck considers ῥῦμα πύργου as a periphrasis for πύργου.

160 βαιός, *small, lowly, little*, (singular for plural) is nominative to ἐθεῖθ' in the following line, or to some more suitable verb understood: see note 632.

161 a. ἐθεῖθ', *may prosper*, be kept upright. Ὁρθεύσθαι, prospero successu uti, rem bene gerere: Steph. Thesaur. 6917.

161 b. Μικροτέρων *μικρῶν*, comparative for positive. So Homer, Il. a. 32, σαώτερος ᾧ; καὶ νίημι for σοῖς. Herod. 2. 46, οὐ μοι ἤδιον ἔσται λίγυσι, for ἡδύ. (See Matthiæ, p. 662.) Ἡδίων for ἡδύ, Ajax, 1011. Λαῶν ἄφρις στιβαρώτερον, Apoll. Rhod. 3. 1056.

162, 3 *but it is not possible to (προδιδάσκω) teach, the (τοὺς ἀνοήτους) senseless multitude, (γνώμας for γνώμην) a correct judgment or right apprehension, τούτων of these things, i. e. of the sentiments expressed in lines 158—161.* 'Sana de his rebus judicia:' Johnson. 'Fieri non potest, ut fatuos horum egregiè dictorum intellectum edoceas:' Billerbeck. 'Dementes isti homines dictorum talium sententiam difficulter doceri possunt:' Jaeger; who, thinking the preceding construction somewhat harsh, also proposes τὰς for τοὺς, and refers τούτων to the Greeks, in the sense of 'It is difficult

to instruct the infatuated minds of these men.'

163 b. Γνώμας and ἀνάητους are the two accusatives after προδιδάσκουσι: as πολλά δίδασκει μ' ἰ πολλὸς βίσιος, Eur. Hipp. 252. So the Latins, 'docere aliquem quid.' Matthiae, p. 586.

163 c. Προδιδάσκουσι is used for the simple δίδασκειν; a common usage with Plato: ἀρεσιγυρίῳ μὲν προδιδάσκουσι, Gorgias, § 98. 'Ἐμὲ δὲν προδιδάσκουσι, Hipp. Maj. § 25. Μὴ χαλιναῖός τις μὲν προδιδάσκουσι, Euthyd. § 72. A similar use of προδιδάσκου occurs in Aristophanes, Nubes, 987, and 476. So προμαθῶν for μαθῶν, Nubes, 966. Διμχερῶμαι for χερῶμαι, repeatedly, in Herodotus. Διμωζῶν for ωζῶν, Arist. Ran. 1517. Διμθρῶναι for θρῶναι, Arist. Thesm. 658. Διμθρῶ for θρῶ, Nubes, 326. Κατακλιθῶντες for κλιθῶντες, Vespa, 386. See 18.

164 *By such men, Demetrius thou art tumultuously (or clamorously) assailed.*

166 ἀπαλίξασθαι (ἀντιἀξασθαι, Suidas) 'to ward off, to defend one's self, to make resistance.'

167—171 *But (for when they have escaped thine eye, they clamour like troops of birds) fearing thee the mighty vulture, they would, if you chanced to appear suddenly among them, cover in still silence.*

167 b. ἀπίδραν for ἀπίδρασκου. Elmsley (Heraclides, 14) observes, that there are three verbs ἀποδιδράσκου, διαδιδράσκου, ἐκδιδράσκου, whose futures are ἀποδιδράσσομαι, διαδιδράσσομαι, ἐκδιδράσσομαι; and aorists ἀπίδραν, δίδραν, ἰξίδραν.

168 b. παραγοῦσιν, clamour, scream loudly, in exultation at having escaped the vulture. This passage may be illustrated by Virgil, *Æn.* i. 393—398: 'Aspice his senos læstantes agmine cynos, | ætherea quos lapsa plaga Jovis ales aperto | turbabat cælo:— | ut reduces illi ludunt stridentibus alis,—cantusque dederet,' &c. The minor birds are often represented as noisy and chattering: 'crepitante ciconia rostro,' *Ov.* M. 6. 96. 'Turbamque sonantem | agrinis aligeri,' *Æn.* 12. 248.

169 b. Dawes (*M. C.* p. 225) Brumck, Lobeck, Musgrave, Hermann, and Bothe

insert δι but after αἰγυπῶν, in order to prevent the hiatus. The particle δι is often found after the second or third word in the sentence; as, *Æsch. Eumen.* 19: Ajax, 116. Toup, Jaeger, Porson, and Erfurd, prefer εἰ thee: Heath reads γι. Boissonade and Benedict do not insert any particle after αἰγυπῶν; Boissonade supposing that γυπῶν is a dactyl, in reference to its derivation from γυψ, γυψίς; Benedict thinks that εἰ in the anapest γυπῶν is lengthened in consequence of being followed by an aspirated vowel: so also Matthiae quotes the line, p. 628.

169 c. Brumck considers ὡς to be omitted before ἐκδιδράσκουσι, as in *Apoll. Rhod.* 1. 1049: οἱ δ' ἄλλοι ἄξαντες ὑπὸ τριτανῶν, ἥτοι κίρκουσι | ἀκουσίτας ἀγαλλῶν ἐκδιδράσκουσι πύλαιαι.

169 d. Matthiae (p. 628) connects together the words, πτηνῶν ἀγίλαι ἐκδιδράσκουσι; observing that an adjective or participle is sometimes governed in gender by the substantive which is in the genitive; but in case by the substantive which governs that genitive: so, ἀκούου φλόγγου ἐρείθων, κλάζοντας, *Antig.* 1001. 'Ορείθων ἴθνα πολλὰ—ποσσέντας ἀγαλλῶνται, *Il.* β. 459.

169 e. Boissonade has not any stop after ἐκδιδράσκουσι.

170 Hermann puts a comma, not at δι, but after ἰξίφθης, that ἰξίφθης may be construed with πτήξιαι.—

'Ἄλλ' (ἴτε γὰρ δὴ τὸ σὸν ἔμ' ἀπίδραν, Πασαγοῦσιν, ἄτι πτανοῦν ἀγίλαι)

Μίγαν αἰγυπῶν γ' ὑπεδίδρασκουσι,

Τάχ' ἂν ἰξίφθης εἰ σὺ φανίης,

&c. "At (nunc enim, cum tutum aspectum effugerunt, perstreperunt, velut avium greges) te quidem quasi magnum aliquem vulturem exhorrescere soliti, si forte ex improvise te in conspectum dares, silentio trepidarent muti!"—Heath.

171 a. πτήξιαι: so Pindar, *Pyth.* 4. 101: σιωπῆ ἰπταξῶν ἀκίθηται. Berglerus considers πτήξιαι to be peculiarly said of birds, which, through fear, clap their wings close, shrink, and seek concealment: hence to be alarmed, to stand in awe: see Bp. Blomfield, *Prom.* 29.

171 b. The pleonasm of *σιγῆ ἄφρωνι* resembles the Homeric phrase *ἄκρη ἐγί-
νοινο σιωπῆ*.

172 &c. A similar train of con-
jectures occurs, Hippol. 140, &c.

172 a. *Διός, θυγατρὸς* being understood.
See 401. 1302. So Virgil, 'Deiphobe
Glauco,' *Æn.* 6. See Matthiæ, § 379.

172 b. *Ταυροπέλα Ἄρτιμις, Diana
Taurica*. The origin of the term *Ταυρο-
πέλα* or *Ταυρόπελος* (as also *Ταυρώμη* and
Ταυροπέδος) is involved in great obscurity:
the most probable account (in Abp. Pot-
ter's opinion) is that which derives it
from Scythia *Taurica*, where Diana was
worshipped. Iphigenia is said by Euri-
pides to have introduced the rites of
Diana *Taurica* into Attica, and to have
established them more especially at
Brauron. *Iph. T.* 1461—1475. *Ταυρό-
πελος* is derived by some, from Diana's
presiding over *bulls and oxen*, which
are included under flocks and herds
generally; or from her being the same
as Luna, whose chariot is drawn by
bulls.

172 c. Diana is here mentioned with
the greater propriety, as she was con-
sidered to be jealous in vindicating any
supposed neglect: CENEUS (*Il.* 9. 530),
who had omitted to honour Diana with
the offerings of the vintage; and Aga-
memnon, who had slain her favourite
stag; these *Homeric* proofs of Diana's
vengeful disposition might have in-
duced Sophocles to specify her, on the
occasion of Ajax's madness.

173 *μεγάλη φάσις, O direful rumour*.
Μίγας is used by the tragedians for *δινές*:
μίγας μίγος, *Æsch.* Choeph. 475: *μίγας
δαίμων*, Persæ, 731: *μεγάλος ἄμαδίντης*,
Persæ, 904: *μίγας πίτμος*, *Pyth.* 3. 153:
μίγας μῦθος, *Ajax*, 226.

174 a. *μάστιξ, cause, origin*. So Philo-
demus (*Anthol.* 27) calls the lash, *βοῖζου
μηρία*.—*Ἡ γάμνη κακῶν μήτηρ*, Philoet.
1336. "*Mater bonarum artium est sa-
pientia*," *Cic. Leg.* 1. 22. "*Utilitas
mater æqui*," *Hor. S.* 1. 398. See Dr.
Blomfield, *Septem*, 210.

174 b. *Διοχύνας ἰμᾶς, of my shame*.
The Chorus, by the word *my*, consider

themselves as involved in the shame of
their master.

175 a. *ἄρμασι, impelled, excited*; used
transitively. So Homer, *ἄρμασις ἐς πέλα-
μον*, *Odys.* 8. 490.

175 b. *βοῦς ἀγιλῆις* for *ἀγίλος βοῦν*.
The phrase is from Homer, *Oed.* 181,
βοῦν ἀγιλῆιν.

175 c. *Πανδάμοις, public*, which be-
longed to the whole army. (*Steph. The-
saur.* p. 3285. D).

176 *On account of some victory, of
which no first fruit was assigned to her*.
Ἀνάγκωτον, by poetical enallage, agrees
with *χέρει* instead of *τίκτις*. So (line 8)
εἰρηνοῦ βόσσις. *Ἐν εἰσπρασί παίδων γούσις*,
Pind. Olymp. 8. Stroph. 4. And so
Gray, "The ploughman homeward plods
his weary way;" the *ploughman*, not
the *way*, being weary.

178 *Δώροις* and *ἑλαφθηβόλαις* are da-
tives (or ablatives) of the cause. "*Ἡ ἴσος*,
δώροις κλυτῶν ἰνέων on account of offerings
of illustrious spoils, *ψευδῆσαι* (πίττων)
having been defrauded of them, *ἴσ'* *ἑλα-
φθηβόλαις* or on account of the chase.
Ἑλαφθηβόλεια, properly, *stag-shooting, deer-
hunting*. Diana was surnamed *Ἑλαφθη-
βόλος, the huntress*; and, in her festival
of *Ἑλαφθηβόλεια*, a cake, made in the form
of a deer, was offered to her. Or, *ψευ-
δῆσαι* having been defrauded, (*ἴσ'*) *δώροις*
with respect to, &c.

Musgrave and Lobeck read *ἄδωροις, ac-
knowledged by no offering*; as, *ψευδῆσαι*,
ἄδωροις ἴσ' *ἑλαφθηβόλαις*: that *ἰνέων* may
be the genitive after *ψευδῆσαι*, and that
the antithesis of *ἀνάγκωτος νίκη* and *ἄδωροις
ἑλαφθηβόλαις* may be the more clearly
marked.

179—181 *ἥ οὐρ, χαλκ.* *Ἐν, the brazen
breast-plated Mars, ἵχων* having, *ἢ εἰνα
μομφᾶν* some cause for anger or complaint,
ἐνὶ αὐτῷ on account of his associated
spear, *ἰτίσαστο λάβων* hath revenged the
insult, &c. &c. Ajax is here supposed to
have arrogated to himself the entire
glory of some military enterprise, in
which he had been aided by Mars.

179 a. *Ἐνὸς* (Eustathius says) is
an epithet of Mars, from *ἰνῶν, to laugh-
ter*; or from *ἰνῶν, to shout*; or from

having slain the Thracian *Enyalios*, who refused to him the rights of hospitality.

179 b. *ἴτιν* is the reading suggested by Elmsley, and approved by Hermann. *Εἰ* is often used pleonastically, or rather *doubtingly*; *τίς ἂν δῦτά μοι* | *τὸν ὀμόθυμον ἴππεδαι* | *πλαζόμενον λίσσων Ἀΐου*, *Ajax*, 885. *ἕψος ἴππεδον* | *ἢ γίνου*, ἢ *βελίω* *τι, τραπίματι*, *Philoct.* 1204. *οἱ δὲ ἄλλοι ἀπώλοτο ὀπεί τι τῶν πολεμίων, καὶ οὔτις χίονος, καὶ ἴ τι νίσφ*, *Anab.* 5. 3. 4. *ᾧσσι οὐκ ἀπίθανοι αὐτῶν, πλὴν ἴ τις ἐν τῇ ξυμβολῇ ὀπεί Τιγλαετῶν*, *Hist. Græc.* 4. 2. 21. Two other examples of the pleonastic *ἴ* may be found in Weiske, (word *ἴ*), p. 115.

180 *μομφᾶν* just reason of anger: so *Eurip. Phœniss.* 785, *ᾧστί μοι μομφᾶς ἴχων*, 'so that he has cause for being angry against me.' *Ἐχων μομφᾶν* for *μίμφομαι*, a word usually applied to any neglect shewn towards the gods: *οὐτ' ἄρ' ὄ γ' ἰσχυρῶς ἐπιμίμφομαι*, *Il.* α. 93. *Τιμῆς ἱερίμφοθ*, *Hippol.* 1400.

181 *δρός*: as the genitive case often denotes the cause, it may be rendered by "on account of:" as *μιλιδήματα πατρὸς*, 'grief on account of his father,' *Od.* O. 8. *Τὸ περιχαρὲς τῆς νίκης*, 'joy for the victory,' *Thucyd.* 7. 73. (*Matthiæ*, p. 493).

183—5 *For never wouldst thou have* (*ἴβης*) *deviated*, *φρενίδιν* from reason, *τόσσην* so exceedingly, *ἐκ ἄρριστηρᾶ* into folly, by thus falling upon the herds.

183 a. *φρενίδιν*, from reason: so *Stephens*, (*Theas.* 10174) *a mente, e mente*. *Musgrave*, *Bothe*, and a Greek scholiast, by *φρενίδιν*, understand, 'by the impulse of thine own mind; of thine own accord.'

183 b. *Τὰ ἀρριστηρᾶ* (*things on the left*) implies 'folly, error, infatuation;' and is opposed to *δέξια*, 'prudence, wisdom.'

185 a. *τόσσην* (for *τοσοῦτην*) refers not to *πικρῶν*, but to *φρενίδιν ἐκ ἄρριστηρᾶ*. The *σ* is doubled in *τόσσην*, as in *ἰλίσσης* (*Ajax*, 390), *πίσσης*, *πίλασσην*, *ἴσσηται*, &c. This double *σ* occurs, chiefly, in the choruses. See *Dr. Monk*, *Alcest.* 234.

185 b. *Ἐν πείσματι πικρῶν* tmesis for *ἰμπεριπικρῶν πείσματι*. *Elmsley* does not consider *πίσσω* to be a circumflexed verb.

186 *Θία* for *Θεῖον*, from the gods.

187 *Ἀργίων φάτιν*, the rumour of the Greeks, relative to the madness of *Ajax*.

188 *But if the great kings* (*Agamemnon* and *Menelaus*) *ὑποβαλλόμενοι* privately insinuating, *κλιστ. μυθ.* *furtively spread stories*, &c. *Ἐποβάλλομαι* is said of women, who introduce *supposititious* children; hence *ὑποβαλλόμενοι* may be rendered *suborning, feigning, misrepresenting*.

189 a *κλιστεῖν*, *fallere, furtim facere*.

189 b The Attic nom. plural *βασιλῆς* is not a contraction from *βασιλῆς βασιλῶν*, but arises from the Ionic *βασιλῆς*: *Matthiæ*, p. 53. *Dawes* (*M. C.* p. 122) banishes the *ς* subscript from words of this form.

190 a. *Or if the prince* (*βασιλεὺς* understood) *of the* (*ἀσώτου*) *profligate race of the Sisyphidae*, &c.

Anticlea, the mother of *Ulysses*, at the time of marrying *Laertes*, is said to have been pregnant with *Sisyphus* (son of *Æolus*). The poets often allude to this piece of scandal: "*Hortator scelerum Æolides*," *Æn.* 6, 529. "*Quid sanguine cretus Sisyphio*," *Ajax* speaking of *Ulysses*, *Met.* 13. 31. The three following examples are adduced by the Scholiast: *ᾧ πάντα κρέσσων, ὡς ὁ Σίσυφος πολλὺς* | *ἰδὴλος ἐν σοὶ πανταχοῦ μητρὸς πατρὸς*, *Sophocles*, *Syndip.* ἄλλ. *Ἀντικλῆϊας ἄσσην ἦλθι Σίσυφος*, | *τίς σὺς λίγω ται μητρὸς, ἢ ὄ ἰγίνασα*, *Æschyl.* *Κρείσις Ἰάλων*. *Οἶδ' ἄνδρα κρόταλον, δριμύν Σισύφου γένου*, *Eur.* *Cycl.* 104.

190 b. The genitive *γενιᾶς* may depend upon *βασιλεὺς* understood from the preceding line; or the ellipse may be *τίς ἐκφὸς* or *τίς ἐκ* any one born from the race, &c., meaning *Ulysses*.

190 c. *Ἄσσητος*, properly, 'one who cannot be saved,' here denotes a lost abandoned wretch, 'one who is not worthy to be preserved alive:' *ὁ ἰξάλης, ὁ σώζισται μὴ ὀφίλων*, *Suidas*. See *Bishop Blomfield*, *Agam.* 1587.

191 *Do not, do not, O prince, bring upon me an evil rumour*, &c.

Μί, ἰ. ε. πρὸς *μοι*: not *μοί*. The critics are generally agreed, that the dative *μοί* cannot suffer elision, although it may

form a crasis with certain words. See Elmsley, *Medea*, 56. Porson (*Phœniss.* 1230) pronounces, that a diphthong cannot suffer elision before a short vowel.

192 ἔμμε' ἔχων *keeping thine eye fixed, κλισίαις upon the tents, ἰθάλοις adjacent to the sea; i. e.* 'remaining inactive in thy tent.' 'Ne semper udam Tibur et Æsulæ | declive contempleris arvom,' &c. *Hor.* 3. 29.

194—196 Ἄνα *arise thou from those seats, ἔκου ποσὶ wheresoever, στήριζε; thou fixest thyself, μακρ. ἄγων. σχολῆ, in this long cessation from war, φλίγων thereby augmenting, ἄταν this calamitous rumour, οὐρανίαν to an immense degree.*

194 a. Ἄλλ' ἄνα *But, rise thou, is an Homeric phrase: Sophocles is a diligent gleaner of Homer's language, as may appear from many passages, even in this drama. For the contraction of ἄνα for ἀνάσσει, see Matthiæ, p. 281.*

194 b. Bishop Blomfield considers ἴδραν to be a word of less frequent occurrence. (*Persæ*, 4.)

194 c. Μακράϊων (*long-lived, aged*) used for μακροῖς, πολυχρόνιος, *long.*

195 ἀγώνιος *of or belonging to a combat. "Ὅπου ποσὶ, ubicunque tandem.*

196 a. φλίγων, *used transitively, inflaming, kindling up, i. e.* 'exciting or augmenting.' *Ἐλίγειν φίγγοις, *Ajax*, 673. So Euripides, Ἄρης αἶμα δάϊον φλίγει. *Phœn.* 246. Used transitively by Æschylus, *Septem*, 272, 509. *Persæ*, 370. Also ἰσφλίγων, *Persæ*, 401.

196 b. Οὐράνιος *as ὄτος is applied to whatever is vast, immense: in this sense, οὐρανίαν ἄταν is "a calamity, oppressive from its magnitude." Οὐράνιος may also imply sent from heaven, i. e.* 'occasioned by the wrath of Diana or Mars:' so οὐράνιον ἄχος, *Antig.* 418. See Dr. Blomfield, *Pers.* 579.

197—200 *And the (ὑβρις) insolence of thine enemies, ἀτάρβητα fearlessly or unrestrainedly, ἰεμᾶται pursues its rapid course, ἰν ἰδιάνιμοις βάσσαις in the sheltered woodland pastures, πάντων while they all, καγχάζοντων deridingly reproach thee, γλώσσαις with their censures, βαρυάλητα*

in a grievous manner: but to me, there is deep grief.

197 a. ἀτάρβητα *neuter plural for ἀτάρβηται; fearlessly, unrestrainedly. Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs: as τὸ πρῶτον, in the first place; αἰνὰ for αἰνῶς, &c. Matthiæ, p. 648, § 446, 7. So φαίρῃ, CEd. C. 319: ὑπέροπτα, CEd. T. 883: παλαῖα, Philoc. 493: ἀλεκτρα, Elec. 962, &c. &c. So in this Play, κείνουχα and φαίλοντα, 930: βαρυάλητα, 200: ἔξυς for ἔξυις, 258: κινῶς; for κινῶς, 267: πᾶς for πάντως, 275: κινῶς for κινῶς, 577.*

198 a. ἰδιάνιμοι, *sheltered from the wind: as λίμνας ἰδιάνιμοις, Andr.* 750.

198 b. Βῆσσαι *are the woodlands, containing rich pasture, which were the scene of Ajax's outrageous conduct; and where his enemies are supposed to be indulging their sarcastic laughter, upon beholding the mangled cattle. Some commentators imagine (Heath, among the number) that a simile is here implied, viz. that the insolence of the enemies of Ajax rages uncontrolled, as a fire among woods.*

199 γλώσσαις *is construed by Billerbeck as dative of the cause after καγχάζω: "while all, very grievously, indulge in derision, γλώσσαις at these censorious rumours." Καγχάζω, I laugh heartily, I deride.*

200 a. βαρυάλητα *used adverbially for βαρῶς, grievously, oppressively.*

200 b. ἴστακι *used as a stronger word for ἴσσι: as τοῖα μηχανῇ ἴσθηκιν, Eur. Andr.* 996. Ὁρῶ τιλευτᾶν, ἴσ' ἴστακα, *Eur. Suppl.* 1012. Ἐγγυς ἴσθηκας φόνου, *Iph. T.* 720. Τίς βῶθ' ἴσθηκιν, *Heracl.* 73. Ἐστάτω δίος, *Ajax*, 1084: καθιστήκη δίος, 1074. Γῆ δὲ πολίμια καθίσταται, *Herodot. Polymn.* 49.

200 c. Bothe arranges lines 197—200 thus:

Ἐχθρῶν δ' ὑβρις ἀδ' ἀτάρβη-
τ' ἰεμᾶτ' ἰδιάνιμοις βάσσαις,
Πάντων καγχάζοντων γλώσσαις
Βαρυάλητον ἰμοὶ δ' ἄχος ἴστακιν. *i. e.;*

"Interea inimicorum petulantia, nullo cohibita metu, secundis prorumpit ru-

morum auris, convicia omnibus ridentibus: at acerbus mihi exstitit dolor."

201 ναῖς ἀρωγαί: *Naval associates*. So line 356, γίνεσθαι ναῖς ἀρωγῶν τίχνας. Στρατιῶντι ἀρωγῶν, Agam. 47.

202 a. γινεῖς—ἀπ': φύντες or ἔντες being understood.

202 b. χθόνιον, i. e. ἀποχθόνιον, *aboriginal*. The Athenians considered themselves as born out of the same soil which they inhabited. In this vanity, they styled themselves τίττιγες, *grasshoppers*; and some of them wore grasshoppers of gold, binding them in their hair as badges of honour, and as marks to distinguish Athenians from others of later or less noble extraction; because grasshoppers were believed to be generated out of the ground. Salamis not being far from Athens, Sophocles salutes the followers of Ajax by the name of Athenians; and takes this opportunity to indulge the vanity of his countrymen by calling them the "sons of Erectheus." For joining the inhabitants of Salamis to the Athenians, Sophocles had the authority of Homer, β. 557. Δίας δ' ἐν Σαλαμῖνι ἀγι δουκαίδεα νῆας, | στήσι δ' ἄγων, ἴδ' Ἀθαναίων ἴσταντα φάλαγγες. (Potter.)

203 ἔχουμεν στεναχῆς (i. e. στεναχίζομεν), *we have cause for lamentation, oi κηδόμενοι who feel solicitude for the distant house of Telamon: i. e. 'We commiserate Telamon, who, in distant Salamis, is a stranger to the present calamity of his son.'*

204 ἐκλήθην οἴκου for ἐκλήθην ὄνομα οἴκου. The omission of ὄνομα with an adverb is a common ellipse: see note 35 a.

The construction (according to Musgrave) is οἱ ἐκλήθην κηδόμενοι οἴκου τοῦ Τηλεαμῶνος.

205 Διπλῆς, *formidable*. Ὀμοκαρπῆς, *raw in strength*, i. e. 'fierce, hardy, savage, rough.' The epithet is not used in censure, but in accommodation to the Homeric character of Ajax. So Ajax, (line 885) is termed ἀρόθυμος; and he himself prays, that the manners of his son Eurysaces may be ἄμφοι, line 548.—By Ὀμοκαρπῆς, some understand *strong-shouldered*, i. e. 'mighty, strong:' so

Homer describes Ajax, ἔρχομαι ἰστίαις ἄμφοι, Il. γ. 225. See note 135 b.

206 βελήρης, *dark, black*. Θύλας is the black matter emitted by the scuttle fish, when in danger of being caught. Θελήρης is opposed to λαμπερές. Eur. Suppl. 222. See Br. Blomfield, Prom. 910.

207 a. Κιῦσθαι and its compounds are applied to persons, who are *prostrate* by the blow of any calamity. *Jaceo* is used in the same figurative sense. Κιῦσθαι ἐν κακοῖς, Phœn. 1666. κιῦσθαι ἐν κλυδῶνι, Phœniss. 878. 'Ἐν πόνῳσι κίμινος, Ajax, 1306. κίμινος ἐν κακῇ τύχῃ, Ajax, 323. Κίμινος δ' ἀμείμινος, Ajax, 1207. 'Ἐν τῷ κίμινος κακοῖς, Hecub. 955. 'Ἐν τῷ κίμινος συμφορῆς, Helen, 1194.

207 b. Νοσῖν, *to be distempered* or *unsound*, is applied, not only to maladies of body, but to any affliction, suffering, or circumstance, by which men or things are corrupted from their healthy, sound, and prosperous state. Νοσῖ γῆ, Phœn. 884. Νοσῖ τὰ φίλτατα, Med. 16. Νοσοῦμεν, εὐδὲν ὄντες αἰτίωι, Hippol. 937.

208, 9. Τῆς ἡμέρας, *day*, refers to ἡμέρα, *hour*, understood. The natural construction of the sentence would have been, Τί τῆς ἡμέρας ἡμέρας ἢ νυκτερινῆ ἐνέλλαξαι: but νύξ has been used for ἢ νυκτερινῆ ἡμέρας.—Τί βάρος ἐνέλλαξαι is poetical for τίς βαρύνει ἐνέλλαξαι ἰστίων. The meaning is, 'What calamitous change has the yesterday's condition of Ajax undergone, during this last night?' Hermann.

Ἐνέλλαξαι is used transitively for ἐνέλλαξεν: see note 22 b.

"Puto esse ἡμέρας pro ἡμέρας, ab ἡμέρας, quod synonymum fuerit τῆς ἡμέρας. Nec est ἐνέλλαξαι pro ἐνέλλαξεν: sed passive struendum: νύξ ἦδε κατὰ τὴν βάρος ἐνέλλαξαι ἀπὸ τῆς ἡμέρας." BOISSONADE. Τῆς ἡμέρας: subaudi συμφορῆς. Idem vult τί δὲ βάρος, ac τί δὲ βαρύνει συμφορῆς. Constructio est, κατὰ τὴν ἡμέρας νύξ ἦδε ἐνέλλαξαι τῆς ἡμέρας συμφορῆς. Ita vides verbum passivum ἐνέλλαξαι vim transitivam non hic habere.' HEGATH.

210 a. Τετμεσσα, who is here introduced as the wife of Ajax, fell to him, as

Briseis to Achilles, by the fate of war. Her father Teleutas was a petty king in Phrygia, whose dominions being taken and plundered by Ajax, the daughter became his captive. By her he had a son, whom Ajax named *Euryaces*, from *εὐρύ σάκος* a broad shield, in memory of that part of his own armour, by which he was so eminently distinguished. Horace alludes to the wife of Ajax: "Movit Ajaxem Telamone natum | forma captivæ dominum Tecmessæ," ix. 4. (*Franklin.*)

210 b. Σὺ Τηλεύταντος, is the emendation of Porson for Τηλυτάαντος. The final *ς* is long by position before *λίγ'* in the subsequent line. Boissonade reads Τηλυτάαντος: "potuit in nomine proprio licentiâ uti poeta circa liquidas, quâ in nominibus appellativis toties utebantur."

211 λίχος for wife: so conjugium for *matrim.* *Æn.* 2. 579. See note 381 b.

212 a. στίξας ἀνίχου for στίγγυ καὶ ἀνίχου, 'loves and honours thee, his captive wife.' A participle and verb are rendered in English by two finite verbs: see Vigorius, p. 339.

212 b. ἀνίχου, (ἀνψοῖ) honours, regards. Τῆς μαντιπέλου Βάκχης ἀνίχων | λίπετ' Ἀγαμέμνων, *Hecub.* 120. Εὐδίκιαι ἀνίχου, *Odys.* T. 111. "Ὅς ἀνίχου τοῖσι μὲν τὰ κείνῳ, *Pyth.* 163. 'Ανίχου, which Musgrave interprets honours, is considered by Professor Scholefield as compound for simple ἴχου: so, τὸν εἰνῶσ' ἀνίχουσα κισσὸν, *Ced. Col.* 674. See Porson, *Hecuba*, 120.

212c. Στίξας λίχος: so Euripides, *μὲν μαι στήγῃσιν εὐπὴν σίσις*, *Androm.* 470: "Ἄλλαν τὴν εὐπὴν ἀντὶ σοῦ στίγγυ σίσις, 908.

213 ὀπίσκει for the simple ἴπκει: see 18. Hermann explains it by *dicendo suggeras*.

214 a. ἐῆρητο, as the Latin *infandum*, 'what ought not to be, or what cannot be, uttered: dreadfῶl, shocking. Δίγλυ λόγου: see 79 a.

214 b. The subjunctive present is often used for the future: πῶς λίγω, how shall I tell? Πῶ ἄρα φηόμῳ, *Phoeniss.* 984. *Elmsley*, *Medea*, 371.

216 The poets use ἤμιν, ἡμῖν, ὄμιν,

ὄμιν, where the last syllable is short. See *Matthiæ*, p. 180: and *Dr. Brasse*, *Ced.* T. 39.

217 a. νύκτιτες for νυκτῆς, by night.

217 b. ἀπιλωβήθη is used in a middle sense, has disgraced himself. The ἐπι is intensive; as *de* in Latin; *devinco*, *dominor*. A scholiast explains ἀπιλωβήθη by *ἑνβείσθη, λωβητῆς γίγνησι*; but adds that the word may be taken transitively for *ἑνβέβητα ἰργασται*. See *Steph. Thesaur.* 5884. A.

219 a. χειροδάκτυα, *slain with his own hand* (δαΐξω, I divide, *lacerate*.)

219 b. Διμοβαφῆ, steeped or weltering in blood. For two or more epithets to one noun, see note 135 b.

220 *Χρηστήριον*, the butcheries, or the slaughtered objects. So *Steph. Thesaur.* 10726. A. *Χράω* and some of its compounds (as *ἀποχράεμαι, διαχράεμαι*) are used in expressing deeds of violence and bloodshed. To the preceding sense of *χρηστήριον*, *Suidas* adds that of *τολμήματα, πρᾶξις*, the outrageous deeds.

221—226 *Ὅταν ἀγγιλ. what* (*mourneful*) intelligence hast thou manifested respecting this (αἰθραῖος) impetuous man, which is intolerable to our feelings—an intelligence which cannot be avoided, diffused as it is by the chieftains of the Greeks, and which dread report augments.

221 *ἴσας* used in a sense of sympathy. So *Virgil*, "Hei mihi! *qualis erat!*"

222 a. Ἀνδρὸς Ἀγγιλία: the genitive is sometimes put with substantives, where otherwise *περὶ* with the genitive is used: *ψῆφον τῆς μιλλονύμφου*, 'the decree with respect to, on account of, thy bride,' *Soph. Antig.* 632. *σοῦ βάξις*, 'the fame with respect to you,' *Ajax*, 998. Ἀγγιλία τῆς Χίου, 'the relation concerning Chios,' *Thucyd.* 8. 15. *Μῦθος φίλων*, *Antig.* 11. See *Matthiæ*, p. 457, § 320, 1.

222 b. *Διδραψ*, hot, fiery, glowing, impetuous; "igneus in pugnas," *Sil. It.* 6. 208.

224 *Μεγάλων Δαναῶν*, Agamemnon, Menelaus, Ulysses, &c.

225 *ἑποκλήζομαιν Δαναῶν*: *Bruckn* refers *Δαναῶν* to the *ἐπὶ* in composition. The genitive is put with verbs, compounded with prepositions which govern

the genitive, when these prepositions may be separated from the verb, and placed immediately before the case, without altering the signification of the verb: as ἀποσπῆδᾶν ἄρματος for σπῆδᾶν ἀφ' ἄρματος: τοῦδ' ὑπερπονούμινος, Ajax, 1310: ὑπερδίδαικά σου, Antig. 82: τοῦδ' ὑπεραλγῶ, Hippol. 260: τοῦδ' ὑπερμαχῦς, Ajax, 1346. ἔξελχισθαι οἰκίας: σὺν ὑπερστίνων πίνων, Prometh. 66. (See Matthiæ, p. 523, § 376.)

226 a. μίγας in the sense of διπός: see note 173.

226 b. 'Αίξι: "fama vires acquirit eundo," Æn. 4.

226 c. Τᾶν for ἧν, which: the article is very often put, in Ionic and Doric writers, for the pronoun relative, δς, θς, ῖς. Of Attic writers, the tragedians only (not the comic and prose authors) use it in this sense. Τῶν for δς, CEd. T. 1379: CEd. C. 304: Antig. 1086. τῶ for θς, CEd. T. 1427. τῆν for ἧν, CEd. C. 747. Trach. 47. τῆς for θς, CEd. C. 1258. Trach. 730. τῶ for θς, Philoct. 14. τὸν for δς, Ajax, 256. See Matthiæ, p. 424, § 291: Bishop Blomfield, Sept. c. Th. 37: and Dr. Monk, Hippol. 527.

227 τὸ προσέειπον, what is at hand, the coming evil.

227—232 the (δ ἀνήρ, ἀνὴρ) man will (περιφαντός) evidently be put to death, in consequence of his having slain, with (σεραπλήστη) mad hand, with the fatal sword, the herds, and herdsmen who had (ἰσπινόμας) charge of the field or pasture.

228 περιφαντός for περιφανῶς, clearly, evidently. Illustrious, Bothe, Hesychius, Billerbeck. Manifestly convicted, Musgrave.

229 θανῆται refers to the punishment with which the outrage of Ajax would be visited by the Greeks: see 252. Hermann considers θανῆται as the first intimation that Ajax would kill himself.

230 χεῖρ and ἔξιπον are, both, in construction with συγκτακταίς.

231 a. κιλανός, black, 'fatal, deadly:' as atra mors, atrum venenum, atra dies, &c.

231 b. ἔξιπον for ἔξιμι, plural for singular; a common idiom among the Greek

and Latin poets. So Προσφάγματα, a victim, Hecuba, 265. Φάσμα, a sword, Orestes, 942. Τιχρήματα, one cup, Philoct. 36. Νυμφίαι, said of Antigone, Antig. 568. Παιδιύματα, said of Hippolytus, Hippol. 11. So, in this Play; δαμάτω, 73: δόμου, 80: ἰῶτα, 110; σκηπαῖσι, 754: ἰόστων, 900: κρᾶτη, 446. See Porson, Orest. 1051. Dr. Monk, Alcest. p. 113.

232 a. βοτῆρας ἰσπινόμας, i. e. βοτῆραι τοῦ ἵμου, the keepers of the meadow or pasture.

232 b. The compound adjectives of the Greek poets must not be construed too literally: they are satisfied if either part of the word convey the expression of the leading thought; being often more intent upon the musical effect of the epithet, than upon the minute accuracy of the application. Thus, ἄμοκρατὴς Αἴας fierce Ajax: κιλανθίς αἷμα, 'black blood': ἀργινόμας κριοὺς, white rams: χαλκίκετον ἔγχος, 'brass sword,' Eurip.: εὐξεκουμένον βόταις, mangled herds, Soph. Νηροσσιβίης, snow, Ajax, 670. Χιονώπιδος, snow, Aj. 696.

232 c. Ἰσπινόμας and (line 256) ἴρχυ have been suggested by Porson, instead of Brunck's readings ἰσπινόματος and ἴχτι. Euripides has many words of this form; as λιουκόλαφος, Phœn. 120: ἰλιόρας, Alcest. 571: μελονόμας, 572: χηροσκόμας, Iph. A. 548. (See Valckenaer, Phœniss. 120.)

234 δισωμῶται for δίσωμον, bound. ἄγων ἦλυθε: εἶρων and ἄγων are commonly used with other verbs; the former referring to inanimate, and the latter (as ποίμην ἄγων) to animate things. These participles with their cases signify the same as with, especially with the verb to come: thus ἦλυθε he came, ἄγων leading or bringing with him, ποίμην a flock, &c. Matthiæ, p. 853. § 557.

235 The relative δς, is plural, in reference to the antecedent ποίμην, which is a collective noun: so λαὸν, οὗς ἔρπον: Matthiæ, p. 627. § 434.

236 Ἄνδ (πλευροκοπῶν τὰ) striking the ribs of others, δίχ' ἀνερήγγυ he tore their bodies asunder.

Ajax tum credit ferro se cedere Ulix-

em, | quum bacchans silvam cædit, por-
cosque trucidat. Varro.

237 a. Ἀχιλῶν, *seizing, grasping*. Ἀ-
αἰψῶν, in manus sumere, Steph. Thes.
1574.

237 b. λευγοπόδι, *white-footed, or*
swift-footed; an Homeric epithet.
(Steph. Thes. 7899).

237 c. Κριούς: plural for dual.

238 Γλώσσαν ἔκρειν, *the tip of the*
tongue. Τοῦ implies *Agamemnon*, whom
Ajax thus punishes for having used his
tongue in pronouncing an unjust sen-
tence in the contest relative to the armour
of Achilles. The supposed Ulysses is
bound, as a prisoner, in the tent. See
line 105, &c. In a similar vengeance,
Fulvia, the wife of Antony, is said to
have pierced with her bodkin the tongue
of the dead Cicero, who had directed his
Philippics against her husband.

239 a. Elmaley (Heracl. 150) prefers
ῥίπτει to ῥαπτῖ, not considering the lat-
ter word to be used by the tragedians.

239 b. Στελεας, *cutting off*. Θερῖζω,
as *meto*, among the Latins, denotes to
meto; thence, to *amputate, cut off*; τὴν
γλῶσσαν ἐθερῖζω, Anacr. xii. "Deme-
teret ferrum caudam." Hor. S. i. 2. 46.
"Demetit ense caput," Ov. M. This class
of verbs (to *meto*) imply, also, to *slay, de-*
stroy. So ἔξημαίνεις, Ajax, 1178. Νίν φο-
ρία ἔμαῖ κούει, Antig. 610. Ἐξμάθειν γί-
νεις, Pausan. 8. 7. "Primosque et ex-
tremos *metendo*," Hor. 4. 14. "Proxima
quæque *metit gladio*," Æn. 10. 513.

242 a. μάστιγι: hence this play of So-
phocles is termed *Μαστιγοφόρος, the Whip-*
Bearer; to distinguish it from his other
play, called *Locrian Ajax*, and from the
Ἄϊας Μαστιγόμοις of Astydarnas. Some
modern critics have termed this play
Ajax, or *Mad Ajax*, objecting to the
propriety or to the delicacy of the epi-
thet *Μαστιγοφόρος*: this latter is, how-
ever, the true and correct appellation, as
appears from the references of *Clemens*
Alexandrinus, Strom. 6.; *Stobæus*, p.
151.; *Zenob.* Cent. iv. 4.; *Athenæus*, vii.
(See *Lobeck's* note on this line)—See
Lucian, Bipont v. p. 171.

242 b. Μάστιγι διατῆ, *having two*

thongs, λιγυρῆ *echoing*. As a scourge
usually consisted of two thongs, Ajax
doubles the rein. The contumely of
lashing Ulysses consisted in its being a
punishment usually inflicted upon slaves:
"Servum Ioris rumpere solebat," Hor.
Ep. 1. 16. 46.

243 a. δινάζων κατὰ ῥήματα, *uttering*
contumacious reproaches; from *δίνω* *re-*
proach, a word used once by Herodotus,
9. 107. Δινάζω occurs S. Antig. 759.
Eur. Rhes. 954, and 928. Theogn.
Gnom. 1163. Δινάζων ῥήματα, is a con-
struction similar to δινάζειν δίνουσι: see
note 79 a.

243 b. The construction is δ (οὐδὲ)
δαίμων (ἰδιδάξει) κούειδεις ἀδρῶν ἰδιδάξει,
such reproaches as *neither God nor man*
teaches.—This is the usual combination
in strong exclamations or negations.
"Quem non inCUSAVI amens hominum-
que deumque?" Virg.

243 c. Δαίμων, *God* (from δαίμων *sci-*
ens) is usually synonymous with *θεός*, as
δαίμων νόμος, 1130: a distinction is
sometimes drawn between them. (See
Bp. Blomfield, Prom. 85; and Dr. Monk,
Alcest. p. 125.) By Δαίμων Musgrave
understands *evil Genius*; to whose in-
fluence aberrations of mind were gen-
erally imputed. Συνεταίῃ τοῖς δαίμοσι ἐνὶ
γινόμενοις κατόχουσι· ἅμα γὰρ τῷ προση-
θῆναι τοῖς ῥῆσιν, ἀπέχεται τὸ δαίμωνι:
Aristot. περὶ Θουμασ. Ἄκουσθ.

245—7 ἄρα (ἴσθι) ἢ ἰσ time, ἐπὶ τὰ
I, *muffling my head in a veil, ποδοῖν κλοπᾶν*
ἀερίθαι should furtively fly, &c.

245 a. Τίς is often used for ἰγώ: as
ποι τις τρέφεται, i. e. ποι τρέφομαι, Thesm.
603. (See Vigerus, p. 371.) Πῶ τις εὖν
φύγη, which is explained in the next line
by ποι μολὼν μινῶ, Ajax, 403. Ὀλοῖ ἐπὶ δᾶ,
i. e. *me*, Antig. 751.—Τίς, in a similar
manner, denotes the person, of whom or to
whom we are immediately speaking, πρὸς
τινὸς ἰσάρεῶ κακόν, Hippol. 876. Καὶ πα-
ρισκυιάζοντο, ἢ ἰκπλή τι, εἰ quis, i. e. *the*
Lacedæmonians: Thucyd. iv. 13. Κακὸν
ἦκυ ἐνὶ, i. e. *to thee*; Arist. Ran. 560;
and, δώσω τις δίκην, i. e. *thou*, 562. Χαλᾶν
κλιῶν δισμὰ, πρὶν κλαίειν τινά, i. e. *thou*
or *you*. Τάχ' ἂν γίνετο μάντις—τινί, *that*

man of whom you speak,' i. e. Tydeus, Æsch. Sept. 508. Τοῦτ' εἰς ἄνθρωπον ἔρχεται ἐνὶ, Ajax, 1138. Bp. Blomfield (Choeph. 53) considers εἰς as used for πᾶσι τε.

247 ποδοῦν κλοπᾶν ἀρίσθαι for λάθρα φύγαι, to fly furtively. So, Δρακίτην γὰρ ἔξικλισσεν ἐν δέμονι πῦρα, Orest. 1524. Euripides has αἰεθεῖσθαι φύγην, Rhes. 54 and 126. Αἰεθεῖσθαι (δέμον being understood) is applied to departure either by sea or land.

248—250 ἤ Or, ἰζόμενοι taking my seat, θεῶν (κατὰ) ζυγῶν on the rapid bench, εἰσεῖας of the rovers, μεθύειναι (ἑαυτὸν understood) should commit (myself) to a sea-passing ship.

248 a. θεῶν is applied to ζυγῶν by Eustathius. Bothe considers it adverbial for τοῖς in construction with μεθύειναι; to which opinion Bruck somewhat leans.

249 ἰζόμενοι (κατὰ) ζυγῶν: so εἰλμα ἴσθαι, Agam. 190. Τριπέδα καθίζων, Orest. 945. ζυγῶς and ζυγῶν in the singular; but ζυγᾶ in the plural.

250 a. The ellipse of ἑαυτὸν or ἑαυτὸν after μεθύειναι is defended by Lobeck as analogous to the similar construction of ἰφίπαι (sc. ἑαυτὸν) τῇ ἰδονῇ, γίλωσι, ἰεργῇ, &c. Hermant objects to this ellipse, and considers that Sophocles intended to say, μεθύειναι εἰσεῖας νηὶ, to make liberal use of the oars; but wishing to add ἰζόμενοι, he expressed himself by θεῶν εἰσεῖας ζυγῶν ἰζόμενοι: the whole, therefore, is synonymous with ἐν τῇ θαρῇ ζυγῶν ἰζόμενοι, μεθύειναι εἰσεῖας (not ἑαυτὸν) τῇ νηὶ. Heath understands εἰσεῖας, repeated from the preceding εἰσεῖας.

250 b. Dawes pronounces, that μεθύειναι is followed by an accusative; and μεθύειναι by a genitive. See Dr. Monk, Hippol. 333.

251 ἰεῖσσωσιν, strenuously ply; i. e. vehemently utter; metaphor from the exertion of rowing. A similar metaphor in Antigone, μήτην ἰεῖσσω, 158.

252 Δικρατύς, ἴτω, poetically for δισσά. So κρατύς δίθρονος, Agam. 108.

253—255 πιφώβημαι, I apprehend the shaming (ξυναλγίῳ) the pain of being stoned, (assailed in company) with him, whom, &c.

254 a. ἐν λυβέλιωσιν ἄρην ξυναλγίῳ stands as the objective after the transitive verb πιφώβημαι. See note 22 b, and 1 c.

254 b. Ἄρην accusative after ξυναλγίῳ: see latter part of note 136 b. Ἄρη is often used for πληγῆ, δόλω, wound; as Iliad, N. 569: ἴδα μάλωσα | γίνετ' ἄρη ἀλγυιῶν ἐΐζωρῶν βροτοῦσι.—Ἄρη may be construed with τυπῆς, as in the expression, τυπῆσθαι πληγῆς, Plato de Legg. Porson prefers ἄρη to ἔρη: Phœnix. 134. See Dr. Blomfield, Septem, 45.

254 c. λυβέλιωσιν ἄρησιν, death by stoning: λυβέλιωσιν, stoned, from λυβεῖν, and the old verb λυῖν to stone, from λυῖ; the primitive Doric word for λῆσθαι stone: see Dr. Blomfield, Sept. 183. The pleonastic redundancy of λυβέλιωσιν (stoned by stones) occurs also in λυβέλιωσιν πετραῖμασι, Orest. 50. A similar expression occurs Trach. 357, ἰσπνῆς μίμν.

256 a. αἴσα, madness, frenzy, as it appears from lines 257, 259.

256 b. ἄπλωτος (α, πλώω, I approach), dangerous to be approached: also, immense, vast: Steph. Thesaur. 7414. B.

256 c. Τῶν for ἑν: see note on 226 c.

257 (Μανία) οὐκ ἔτι (ἔχου αἰσῶν) γῆ λήγει (εὖς μανίας), ὡς νόσος ἔξου (λήγει) ἄξας ἄντι λαμπερῆς σπριουῶς: the frenzy no longer possesses him; for he ceases from his madness, as the south wind quickly ceases from its violence, when it rushes forth unattended with bright lightning. Tricinius says, that the ancients considered the violence of the south wind as likely to be of short duration, when it rose without lightning.

258 ἄξας, from αἰσῶν, I rush: ἔξου for ἔξως, quickly.

259 Ἄνδ νῦν, φρένιμος restored to his senses, he hath a new grief.

Φρενῶ δ' ἄ πάσχω, καὶ εὐδ' ὡ σμυρὴν κακόν. | ἐν μὴ εἶδισαι γὰρ ἠδονῆν ἔχου ἐπὶ | νοσῶντα· κέρδος δ' ἐν κακοῖς ἀγνωσία. Eurip. Stob. Grot. p. 417.—“Where ignorance is bliss, | 'tis folly to be wise:” Gray.—Φεῦ, φεῦ· φρονήσασαι μὲν εὖ' ἠεράσασαι, | ἀγῆστον' ἄλλοτε δινόν. Bacch. 1250.—Τὶ γὰρ ἐθώσθαι γνόμην, ἰδονῶ· | ἐν δὲ μανίῳ μιν, κακόν· ἀλλὰ κρατοῦ | μὴ γιγνώσκον ἀπολίσθαι: Hippol. 247.

260 a. Clades tantum spectare suas,
Nec participem novisse mali,
Ciet immensos corde dolores.

Stob. Grot. tit. 99.

260 b. Τὸ ἐλευθεῖν is the nominative to ἐλευθεῖν. (Read Matthias, pp. 814—822, § 539—542). The infinitive, joined with the neuter of the article, stands as a substantive, through all cases. The Latins use their infinitive in the same idiom, although from their having no article, it be not so apparent: as *N. (τὸ) ire juvat: G. cupidus (τῷ) perire: D. parati estis (τῷ) servire: Acc. cupio (τὸ) discere. F. O vivere nostrum! Abl. Ne perdas operam (τῷ) poscere, i. e. in poscendo. The same construction prevails in English: Nom. to walk is pleasing; Objective, I love to walk;—‘What went ye out (for) to see?’ ‘Could save the son of Thetis from to die.’*

261 *No other, παραπελάξαντος having acted wrongly, or, having shared in the fault: as if to have a companion in errors (as in calamity) afforded some alleviation of the pain arising from them. Παρά, in composition, often denotes beyond, in the sense of ‘transgressing,’ or ‘disregarding;’ παραβαίνω, I transgress; παραδόν, overlooking.*

262 ἰσορροπία, supplies, suggests.

263 *But if he hath ceased from his madness, I am of opinion that he “is abundantly happy;” that matters go well with him. That ὠνευχίω applies to Ajax, appears from line 280. Brunck applies ὠνευχίω to the Chorus: “prosperare omnino mecum agi putem.” And Hermann, “Videor mihi gaudere posse.”*

264 λόγος, account, ‘anxiety respecting.’ Φερόμενος, past, disappeared.

265 a. ‘Dic, optio si detur, utrumne eligas, | ut per te amicis male sit ac tibi sit bene, | an ut doloris comiter partem feras?’ Stob. Grot. tit. 113. p. 466.

265 b. πόντος Attic for πόντιον. See note on line 1126 a.

266 ἔχιν ἠδονὰς, for ἠδιδου, ἐφραίνουσαι. Ἐχιν with its accusative stands for the infinitive, which is related to the noun: so in this play, ἔχιν τάξιον for τάσσεισθαι, 4: ἔχιν ἴκνον for ἴκναι, 139.

See 180. 525. 520. 540. 606. 417. 1322.

267 a. κοινὸς ἐν κοινῷ is a poetical pleonasm for κοινός: κοινός ἐν κοινῷ λευκώσθαι, ‘to be involved in the common distress.’

267 b. The participle ζυγῶν is somewhat expletive. See note 1131.

268 The particle ται seems to possess some peculiar force, in introducing any sententious maxim or observation. Σοφόν ται πᾶν κοινός, εἰ δὲ, φρονῖν, Hecub. 232. Τὸν ται τόρανον ἰσοβίην οὐ φέδον, Ajax, 1350. Τοῖς Δαναοῖσι ται | φιλοῦσι πάντες κειμήλια ἰσχυροῦσιν, Ajax, 989. Κρατῆς ται, τῶν φίλων κινώμενος, Ajax, 1353. Κάρα ται φιλοκτεντων γυθῆ, 580. Τὰ σκληρὰ γὰρ ται δάκρυ, 1119. Ἄδρει ται χρίων Μήμην προσῖται, &c. 520. See Porson Hecub. 232: Dr. Blomfield, Prometh. p. 59.

269 ἡμῖς, &c. “We are still afflicted, though no longer distempered,” i. e. “though Ajax has recovered from his frenzy:” Tecmessa, speaking of Ajax, uses the plural form, to shew, that her sympathy had identified her in the calamities of her Ajax. This observation of Tecmessa is a reply to line 268: “Ajax, so far from being happy (line 263) is, on the contrary, occasioning a (διπλάζων κακὸν) two-fold calamity: while under the influence of delusion, he distressed me only: but, on his recovery, he distresses himself besides.

270 πῶς τοῦτ’ ἴλεξας, what is this you say? a formula expressive of doubt and mistake as to the words of those with whom we converse. Πῶς φής, CEd. T. 746. See Bp. Blomfield, Agam. 259.

273 a. ἡμᾶς βλῖποντας: Dawes affirms, that if a woman, speaking of herself, uses the plural number, she at the same time employs the masculine gender. See Porson, Hecub. 515: Phœn. 1730: Medea, 763. See Antig. 1194.

273 b. βλῖποντας, “me who had the use of my eyes; me, whose vision was not beguiled by false images.” Φροσύντας is the usual reading.

275 πᾶς for πάντως: he is wholly agitated, harassed.’ Ἐλαύνω is a favourite word on these occasions: καὶ μὴ δαίμων

ἰλῆ, Ajax, 504. ἰλῆ Ἀθάνας μῆνις, Ajax, 756. Κακοῖς ἰλαύνουσι, Eur. Alc. 679. Κακοῖς ἰλαύνουσι, Androm. 31. ἴτη δ' ἰλαύνεται Συμφεραῖς ὄπας, Ion. 1619. Δαδοχαῖς Ἐρινύων ἰλαυνόμεσθαι, Iph. T. 80.

277 ἄρ' ἴσσι, are not these evils made two-fold from single? In these interrogative forms, the tragedians omit or express the negative particle at pleasure: ἄρ' ἴθι κακίς; ἄρ' οὐχὶ πᾶς ἄναγνος; Œd. T. 821, 2. (Porson, Preface to Hecuba, xii.) Ἄρα τὴν ζῆνον Στυγῶ, Alcest. 787.

279 a. I am apprehensive that it is some blow, which has come upon him from heaven: ἦκω is used in a past sense: see line 34 b. Elmsley prefers ἦκει to ἦκη.

279 b. πῶς γὰρ for πῶς γὰρ οὐ, quidni enim? The negative particle is omitted, as in line 277. See Matthiæ, p. 964.

281 It is fit you be well assured, i. e. you have just grounds for being well assured that these things are so. "The participle, when combined with ὡς, is used for ἴσσι with the finite verb, or for the participle only, after verbs denoting 'to say, to announce, to think, to be convinced,' and the like. Thus, ὡς ἄδ' ἰχύντων τῶνδ', after the verb ἰσίστασθαι, are put for ἴσσι ἄδ' ἰχύντων τῶνδ'; (See Matthiæ, p. 874. § 569. 2.) So, ὡς τοίνυν ὄντων τῶνδ' ἰσὶ μαθῶν πάρα, Æsch. Prom. 76. Θαρήσοι δὲ λίγυι, ὡς ἰσίουσιν ὄντων τῶν πολυτιμύτων, Polyb. Νισσοτάλαμος ἰσσορεῖ, ὡς ὑπὸ Διονύσου εὐρεθίντων τῶν μῆλων, Athen. iii.

282 a. What was this unexpected commencement of his calamity? Προσπίπτουσι or προσπίπτουσι is said of things which occur suddenly and unexpectedly or with a degree of violence. "Ἐα, τίς ὀμὰ προσίπτα, Prometh. 115: Οὐκ ἄφην τόδι κακὸν πρόσπιπτα." So the Latins: "latrones advolant," Phæd.

282 b. Porson (Medea 1) prefers the form προσίπτασθε to προσίπτετε: note 693 b.

282 c. Γάρ ποτι: γὰρ has place in most interrogative forms, from its reference to tell me or I know not, being understood. Hence the use of the Latin nam, in the interrogative pronoun quisnam.

282 d. The particle ποτι seems to give more force to a question: πῶθι ποτ'

ἦλθον, Hecub. 209; and, ποῖ ποθ', 272. Πῶ ποτι, Ajax, 1290.

283 The syntax is, Δάλοισιν (ταῖς) τύχαις ἡμῖν τοῖς ζυγαλοῦσιν (σοι): unfold the circumstances to us who sympathize with you. Ταῖς σοῖς τύχαις συναλωθῶ, Prometh. 296.

284 κοινῶς, a sharer of his fortunes, either from sympathy as his followers; or from the likelihood of being involved in his calamities: see line 253.

285 ἄραρες νυκτίς, at the wane or extremity of the night, when the evening-tapers are no longer burning, &c. Δαμπατήρες are literally the light-stands, i. e. small portable altars, on which the ancients kept a light burning in their chambers during the night. Ajax, therefore, issued forth about the early twilight. To specify a definite time by referring to this lighting of lamps, occurs in other writers: περιλύχνης ἄρας, on the approach of night, Herodot. 7, 215. "Ad extremas lucernas," to a late hour of the night, Prop. 3. 8. 1. See Dr. Blomfield, Choeph. 530.

286 ἄμφωκτες ἴγχοι: (see Dr. Blomfield, Prom. 716), double-edged sword: see note on line 658 a.

287 ἰμαίνε' he was anxious, ἴσκιον ἰξόδου κινῶς to go out, without apparent reason. The simple Ἐξίχισθαι is expressed by ἴσκιον ἰξόδου: and what would have been an adverb in reference to ἰξίχισθαι as ματαίως, is thereby changed into an adjective κινῶς, in reference to ἰξόδου. So ἄλιην ἰδὸν ἴσκιον, Homer, in Merc. 547: ἄδικον ἰδὸν ἰόντων, Thucyd. 3. 64. "Ἐσκιον ἰξόδου is a similar expression to ἰδὸν βαδίζειν, Xen. M. 2. 1. 11: ἰξήλθον ἰξόδου, Cyrop. 1. 6. 16: and ἴσκιον κίλιουθον, Philoct. 1232.

288 ἰσικλήσω, literally, I strike upon; metaphorically, I rebuke, chide, reprimand. Used transitively, Œd. Col. 1730: εἰ τὸδ' ἰσικλήξαι; (Bp. Blomfield, Prometh. 80.)

'Ἐπισλήσωσι' presentem graviter increpare: Porson, Orestes, 912.

289 a. ἄκλητος, uncalled, uninvited, i. e. 'of thine own accord.' So Μίμν', ὡς ἄδ' ἄνηρ ἐν ἰμῶν ὑπ' ἀγγίλων, Ἄλλ'

ἀντάκλητος ἐκ δόμων πορεύεται, Trach. 395.
 "Ἦκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελλος,
 Choeph. 825.

289 b. ἄκλητος, οὐδὲ κληθείς: instances of reduplication are frequent: γινώτῃ, κούκ ἄγινωτα, CEd. T. 58: πολλάκις τι κούχ ἄπαξ, 1275: κατ' αἴσαν ἐνίκισσας, οὐδ' ὑπὲρ αἴσαν, Il. ζ, 333: βαίου κούχλ' μυελου χρένου, CEd. C. 397: βίη τι κούχ ἐκόν, 935: βαίων, οὐδὲ ἐν χρέφῃ, 1653: ἴσχατος, ὑστίρας ἴχων πώλους, Electra, 734: ἔδῃς οὐδὲ δυσχερῆς, 929.

290 Πύραν (πορείαν, ἰδὲν; Suidas) is governed by the ἐνί in ἰφορμῆς: *Why art thou hurrying to this path, or expedition?* i.e. simply, "Whither art thou thus hurrying away?" The accusative is put on account of the preposition with which a verb is compounded, if the preposition of itself, in the same sense, governs the accusative: so ἐισσισιῖν ἔμφροσάν, &c. (Matth. § 425.) So, in this Play, σὶ λόγους ἐπιβῆ, 138: λιμῶν' ἐπιβάντ', 144: Ἄνδ, σώματα θ' ἔβην ἐισῆλθε τίκων, Med. 1105. (See Bp. Blomfield, Prometh. '66: Porson, Medea, 105.)

292 βαίς, (μικρὸς, Suidas): *But he addressed me in a brief, but well-known saying, &c.* 'Τρυμούμινο, decantantum, often repeated, familiar, noted. So Euripides, Πάλαι μὲν οὖν ἕρηθηθῆν, Phœniss. 448.

Brevi ille dicto me satis noto increpat: Mulier, mulieri mundus est silentium: Stob. Grot. p. 348.—'Tacita bona est mulier semper, quàm loquens.' Plaut. Rud. 4. 4. 70. Σὺν δ' αὖ τὸ σιγᾶν καὶ μίντιν ἴσω δόμων, Sept. Th. 234. Γυναικὶ γὰρ σιγῆ τι καὶ τὸ σωφροσίν | Κάλλισσον, Eur. Heracl. 477.

294 μαθοῦσ', hearing: Μανθάνης (thou hearest) ὅς φησιν εἶναι, Aristoph. Plut. 58.

295 τὰς ἐκί: see note, 35 a. Πάθας a more tragic word for *evenis, occurrences*.

296 a. ἴσω ἐσῆλθε: so, ἀλλ' εἴσθ' εἴσω, Electr. 796.

296 b. ἐσῆλθε ἄγων: see note 234.

296 c. 'Ομοῦ: "simul. Minus recte Stanleius *una cum*, quo sensu rarissime ponitur, et nusquam, credo, apud poetas scenicos:" Bp. Blomfield, Persæ, 432.

297 βοτῆρας, which guarded the flocks.

298 a. ἀύχνηζιν, 'to cut off the head, by striking the back of the neck.'

298 b. Ἄνω τρίποντα σφάζειν, 'to strike the throat, after drawing the head backwards,' so that the face of the victim may point upwards to the sky. This is termed, in Homer, αὖ ἰούειν.

299 'Ραχίζειν is 'to cut asunder, along the back-bone.'

300 i.e. "he lashed them, as though they were men, while, in reality, he was assailing mere cattle."

301 a. τίλος, *lastly, at length*: see note 391.

301 b. σκιά τινί: in allusion to the conversation which Ajax held with Minerva, on the outside of the tent: see 91—117. Tecmessa, not knowing to whom Ajax was addressing himself, adds this circumstance to the other symptoms of his madness. See Shakspeare, Hamlet, act iii. scene 10.

302 ἀνασπᾶν, *to utter in a loud, boasting manner*, from ἀνασπᾶν, *I draw up*. Πόθιν γὰρ, ὃ φίλοι θεοί, | τούτους ἀνισπᾶσσι οὔτοι τοὺς λόγους; Menander. See Boissonade. 'Ἀνασπᾶν λίγισται καὶ ἐνὶ ἀλαζονίας, ὡς δηλοῖ παρὰ Σοφοκλεῖ τὸ λόγους ἀνίσπα' ἢ ὁμοιον, τὸ ὀφρῦς ἀνασπᾶν, Eustathius. 'Ἀνίσπα is used here synonymously with ἐτύργου: πυργώσας ῥήματα ἐμνήθ, Arist. Ran. 1004. Aristides alludes to this passage, Καταδύντης εἰς τοὺς χηραμούς, ἐκί τὰ θαυμαστά σφρίζονται σκιά τινὶ λόγους ἀνασπῶντας, Orat. de Quatuorv. tom. ii. p. 309. (See Lobeck's note.) "Existimo λόγους ἀνίσπα sonare, 'Verba in altum tollebat, attollebat, ex imo pectore sursum trahebat:" Steph. Thesaur. 8564. B.

303 ξυντιθείς γέλων πόλον, *hearing-up much ridicule*. Or, 'indulging profuse ridicule' or laughter; if ξυντιθείς may be considered as compound for simple. Τίθῃμι often takes its sense from its accusative: see note 13. "Moody Madness laughing wild."

304 Most commentators prefer the aorist ἐπίσαιε, as referring to a punishment commenced, but not yet concluded. Elmsley prefers ἐπίσαιε: observing, "Although Tecmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which he was about to inflict upon Ulysses, when he was called out of

his tent by Minerva. If the poet had represented Ajax as speaking of a past transaction, he would not have added *ἰὼν* to *ἰατρίσμενα*."

305 *αὐθις πάλιν* is a usual combination: see *Ced. C.* 364. *Philoct.* 342. 1232. *Alcest.* 189: *αὐθις αὖ πάλιν*, *Philoct.* 952. and *Ced. C.* 1418. See *Monk*, *Alcest.* 189.

306 a. *ξὺν χρόνῳ*, or *τῷ χρόνῳ*: *at length, after an interval*. "Ἐργως δὲ τὴν κωδῶσαν, ἀλλὰ τῷ χρόνῳ, βουλὴν, *Medea*, 908. *τίσασθε, τίσασθε, ἀλλὰ τῷ χρόνῳ ποσὶ*, *Philoct.* 1041. *Παῖδες γινόμενοι ξὺν χρόνῳ πιπερωμένοι*, *Ion*, 1604.

306 b. *καθίσταται* a stronger word for *γίγνεται*, *he becomes*, or *is*. See 200 b.

308 a. *θαύσσω*, a word applied to hunters: *I set on or encourage dogs by clamour*; hence, generally, *to clamour, call aloud, shout*. *Bp. Blomfield* derives the word from *θῶς*, a species of wolf: *Prometh.* 73.

308 b. *ἱερίσια*, properly the *ruins* of a fallen edifice; here the *carcasses* of the slaughtered animals. (See *Bp. Blomfield*, *Persæ*, 431.)

309 a. The apparent contradiction of *ἔξω ἱερισθῶς* is removed by *Bp. Blomfield's* emendation, *ἱερισθῶς, supported*. The alliteration of *ἱερισθῶς ἐν ἱερίσιω* may be defended by many similar examples: *ἔλλου ἱλῶν*, *Philoct.* 1101. *Πρόχλιρον πάρα—ἔλθοις χερσῶν*, *Philoct.* 747. *Ὁβ ποδὶ χερσῶν χερσῶν*, *Ced. T.* 870. *Ἀμφιπλήγι φασγάνῳ πιστολημίνῃ*, *Trach.* 932. The phrase *Νικρῶν ἱερίσια* occurs in the 9th fragment of *Euripides' Auge*.

309 b. *ἀρτίου φόνου*: so *Euripides*, *αἶμα μηλείου φόνου*, *Electr.* 92.

310 a. *ἀπριξὶ ὄνυξ* is considered by *Hermann* to be one adverbial phrase; *with tenacious grasp*. 'Ἀπριξὶ is explained by *Suidas* to mean *with all his force*: and so *Boissonade*. *Erfurdt* reads *ὄνυξ χιρῶν, unguitibus manuum*. [*Ἀπριξὶ, tam tenaciter et firmiter, ut serrâ desecari nequeat*: *Steph. Thesaur.* 7967.]

310 b. *χιρῶν*, and some other datives, as *ἰφθαλμοῖς, φωνῇ, ποδὶ, &c.*, are often used expletively. *Θανόντες χιρῶν Πολωνίους ἴππε*, *Eur. Suppl.* 404. 'Ἄν' ἀγυὰς χιρῶν βασιλέζω, *Pind. Nem.* 8. 5. *Χιρῶν*

ταῦτ' ἰδεῖσθαι, *Ajax*, 661. *Χιρῶν σαρκοθόνοντι*, *Aj.* 1069.

312 *he uttered dreadful words against me*; as appears from line 1226; *οἱ δὲ εἰ δεινὰ ῥήματα ἀγγέλλουσί μοι τλήναι*.—*Hermann* considers *δεινὰ ἴσθη* to mean *calumnies, dreadful things*. *ἴσθη* often denoting *res, negotium*.

313 a. *φωσῆν* is *Porson's* emendation. *Hermann* prefers *φωσῆναι* as the Attic optative of the future, which occurs in *Sophocles* elsewhere: *ἔ.τις ποῦδ' ἀφίβηται πόνου*, *Antig.* 413. *Εἰ τὰ μὰ τίνας ἐπ' ἀφαιρήσειτό μοι*. *Philoct.*

313 b. *Bp. Blomfield* is of opinion, that *ξυντυγχάνω* is usually applied to persons; and very seldom, as in this passage, to things: *Septem*, 260.

314 a. 'Ἐν τῷ πρῶτῳ for *ἐν τῷ πρῶτῳ*. So, *ἐν τῷ δὲ αὐτῷ ξυμφησῶν*, *Eur. Helen.* 1211.

314 b. *Κυρῶν*: "The scholiast reads *κύρω*. With the exception of one passage (*Ced. C.* 1159), which we believe to be corrupt, the barytone form *κύρω*, like *δέω* and *ἴδω*, is found only in the writings of the grammarians. Perhaps, however, the annotation of the scholiast may be considered as a sufficient reason for changing *κυρῶν* into *κυρῶν*. So *Phil.* 542. 'Ἀχιλλῆος καὶ, τόνδε τὸν ἔνδραμαρον | ἰάλιον' ἰμοὶ σε ποῦ κύρων εἶπες φράσαι. A similar variety both of reading and construction occurs in *v. 727* of the present tragedy, where *Erfurdt* says, 'Ἀρτίου αὐ ἀρτίου, scribas, ad rationem grammaticam nihil interest, sed illud meliores codices tuentur.—A third instance occurs in *v. 755*, where some manuscripts read *ἴλω*, but all the editions read *ἴλω*. In all passages of this kind, the optative appears to us to be preferable to the indicative." *Dr. Elmsley, Mus. Crit. t. i. p.* 358.

317 *ἔξήμωνξεν οἰμωγῆς*: See note on line 79 a.

319 a. *βαρυφύχων, dejected; object; sinking* (as it were) under the weight of calamity.

319 b. *πρὸς τινός*, 'to belong to any one; to be the characteristic of any one; to be the duty of or what might be expected from him.' *Πρὸς* occurs in this

sense, in Herodotus: ταῦτα ἔργα οὐ πρὸς ἅπαντας ἀνδρῶς νόμιμα γίνεσθαι, ἀλλὰ πρὸς ψυχῆς τε ἀγαθῆς καὶ βίωμης ἀνδρείας, 7. 153. Οὗτοι Περσικὰ ἢ οὗτοι Λυδία τὰ ποιούμενα, οὗτοι πρὸς τὸν ἰα τῆς Ἀσίας οὐδαμῶν, 5. 12. See lines 581, 1071.—See *Matthis*, p. 910. Bp. Blomfield, *Choeph.* 692.

320 ἔχων is used for ἴστω. (See Valckenaer, *Phœniss.* p. 311). Ἐχων κυρίῳ for ἔχει, i. e. ἰστέ, Ajax, 347. Κυρεῖς ἔχων for ἴσ, 87. Ἐδ' ἔχεται, 684. Οἷος ἔχουσ, 923. Ὀς δ' ἔχόντων, 981. See also *Cœd.* C. 545. *Phil.* 22.

321 ἀψόφητος τῶν κωκυμ. ἔξω: i. e. 'without shrill wailing.' Ἀψόφητος belongs to that class of adjectives which, being compounded with ἀ privative, may be construed, in reference to the following genitive, in the sense of *without*. (See Valckenaer, *Phœniss.* 328.) So ἄσκιος ἀσπίδων, 'without shields,' *Electr.* 36.: Ἄμμοροι ταφῆς, 'without burial,' *Ajax*, 1327. Ἀχαλκίος ἀσπίδων, *Cœd.* T. 191. Καπῶν ἀσπας, *Cœd.* C. 786. Ἄλλοτος ἄσπας, *Electr.* 1002. Ἀνίερος πιλάνων, *Hippol.* 147. Ἀπειλος φερῶν, 'without robes,' *Phœn.* 334. See *Matthis*, p. 454, § 317 and *note*.

322 ὠσωτινάξει βρυχώμενος, *he groaned deeply and loudly, τῶρος δὲ, as a bull.*—By βρυχώμαι, Sophocles means that Ajax did not degrade himself by the shrieking and shrill outcry, adopted in the lamentation of women; but that his moans were deep and terrible, as the repressed roaring of an angry bull. "In gemiscere nonnunquam viro concessum est; ejulare verò, ne mulieri quidem:" *Cic. Tusc. Q.* 2. 28. βρυχάω, and its analogous words, βρύχιος and βρύχω are usual among poets in expressing either grief, or loud full sound: λιπὰ βρυχηθείς, *Cœd.* T. 1265. Γαεῖ βρυχόσασ' ἀνίη, *Apoll. Rh.* 4. 19. If anything mean were comprised in the comparison, the delicate taste of Virgil would not have transferred it to his Laocoon, *Æn.* 2. 223.

323 a. κίμνωσ, *situated, circumstanced;* often used, as in this instance, in reference to *calamity*: see 207 a.

323 b. ὦν, i. e. when he had finished his complaining.

325 a. This passage suggested to the

painter Timomachus the attitude in which he drew his Ajax, καθήμενον ἀπειρητότα καὶ βουλήν ποιούμενον ἑαυτὸν κτεῖναι, *Philostr.* *Vit. Ap.* 2. 22. Lobeck.

325 b. Σιδροκυμῆσιν, *harassed by the sword, i. e. slaughtered, mangled.* So *δορικυμῆς, slain by the spear, Choeph.* 359.

325 c. The phrase ἦνευχοι βααῦ is considered by Major to be equivalent to μέναι: as ἦνευχοι βάσσου', *Hecub.* 35: ἦνευχοι βάσσων, *Bacchæ,* 622: ἦνευχοι καθόμιθαι, *Helen.* 1090.

326 a. ἤλῳς ἰστέν ὡς δερασίω, (*it is evident that he desires, or is about to do*) is put for ἤλῳς ἰστέν ἀντέν δερασίω or ὡς or ἴστέ δερασίω. So line 1225, ἤλῳς ἰστέν ἰκλύσων. In prose, the ὡς is usually omitted before the participle, or the ὡς is used with a finite verb: Δῆλῳς ἰστέν παρανομήσας. Δῆλῳς ἴ, ὡς οὐ πρόβουμος ἴ, *Plato.* Δῆλῳς ὄμω, ἴστέ μαχρόμωσα, *Xen. Παιρῆς, ἄθῳς, ἴσπας* are subject to this construction. See *Vigerus*, p. 85. *Matthis*, p. 429, § 296; and p. 831.

326 b. Δερασίω, *I want or intend to do; patratatorio*, as *Dawes* expresses it; p. 214, *Harless*. These verbs are termed *meditative* or *desiderative*: they are formed from the first future of their cognate verb; as *τυψίω* from *τύψω*; *πολιμησίω* from *πολιμήσω*; *γαλασίω* from *γαλάσω*. *Bergler* pronounces that the verbs of this class are (*seccentia*) very numerous: Valckenaer affirms that he never met with twenty examples: *Phœn.* 1214.

328 ἰσάλλω, *I came hither.* So *Euripides*, Ἐκῳς λίξω, ὀδῳι ὄντω ἰσάλλω. Ἰτίλλω and στίλλωμαι are often used for *πορεύωμαι, prodivo, proficisci*, and are applied to *travelling, going*, either by land or sea, especially the latter. The word is fully explained, *Blomfield's Persæ,* 615.

330 *For, οἱ ταιῶδῳ persons of this disposition are swayed by the suggestions of friends: i. e. 'persons of irascible and impetuous temper, like the rough but honest soldier Ajax, are proportionably frank, and open to advice.'* A similar sentiment occurs in the *Oed. Col.*: ἰστέ χῳτίερος—δορῆς ἔξω: ἀλλὰ σουδῳοῖμιωι | φίλων ἰσῳδαῖς ἔξῳφῳθῳται φῳνω, 1194.

The other meaning of *πεινῆς* is *persons thus situated*; as if calamity rendered the mind willing to receive advice. So Franklin: "For oft th' afflicted man | will listen to the counsels of a friend." So Grotius; 'At vos, amici, namque in hoc adveneram, | si quam potestis, ferte celerantes opem: | cedunt amicis facile, qui se sic habent:' Stob. tit. 114, p. 469.

332 *that this man hath become distracted, through his calamities.* Διασπασθεράσαι (from φοιβάζω I predict under the influence of Φοῖβος) in the sense of *to be mad*; as those whom Phoebus inspires, have the semblance of *madness*: see Æn. 6. 47—51.

333 Ajax is heard from behind the scenes.

334 a. ἡ οὐκ: the crasis of ἡ οὐ and μὴ οὐ, is very frequent among the dramatic poets. (Porson, Orest. 591: see Bishop Blomfield, Septem, 186.) The long vowel ἡ coalesces, and does not suffer elision. See Monk, Hippol. 1331.

334 b. μᾶλλον, i. e. διαφειβάσονται.

336 Ajax speaks from behind the scenes.

337 νοεῖν, *to be distracted.* Τοῖς πάλαι νοήμασι, *on account of his former frenzy.* See note 35 a.

338 ξυνούσι παρῶν are both used somewhat expletively, as in 267 and 273. See note 1131. Bothe reads λυπηθεῖσι πῖρα, *nimis contristari.*

339 Ajax speaks from behind the scenes.

341 ποῦ πῶρ' εἶ, *Where art thou, Eurysaces?* Tecmessa (perhaps) utters these words in alarm for the safety of her child. Πῶρι often seems to express a restless alarm or impatience. Πῶ σῶσι θύαν' Ἐλισσὺ ψυχᾶν | ἰεῖδω, &c. Hecub. 85. "Quousque tandem, Catilina," &c., Cicero. Billebeck supposes that Eurysaces here enters upon the stage: but see line 543.

342 Ajax speaks from behind the scenes.

342 *ισαί:* Dr. Blomfield seems to prefer *sis aî*, Prometheus, 757.

343 *Or will he for ever be hunting after booty?* The words are uttered in impatience. Sophocles, in order to faci-

litate the death of Ajax, has sent Tecmessa upon a predatory expedition into Mysia: see 720.

344 a. φρονεῖν ἔοικεν: the Chorus infer the convalescence of Ajax, from his calling to mind his friend and his son.

344 b. ἀνάγεισι (sc. τὰς πόδας τῆς κλισίης) used in the plural form, seems to intimate, that Tecmessa was then followed by one or two attendants.

345 κἀν' ἱμῖσι: i. e. "Although Tecmessa be absent, yet, perhaps, Ajax may become calmer, at the sight *even of me.*" Ἐμῖ, i. e. the Coryphæus, who speaks in the name of the whole Chorus. Αἰδῶ *reverence, respect.*

347 ὡς ἔχων κυρεῖ for ὡς ἔχει: *in what state he is.* Finite verbs are often resolved into their own participles, and the corresponding tense of a verb substantive: as ἔχων κυρεῖ for ἔχει: εἰ βλεπσοῦσα for βλέπεις: κτείναις γίνῃ for κτείνῃ. This play exhibits several instances: ἀροδοῦς γίνῃ, 588: ἰδῆ στίων, 1062: κλύοντίς ἱερῖν, 1320. Τυγχάνῃ παρῶν, CEd. T. 757. Τύχαις λιξέας, CEd. C. 560. Τυγχάνω μαθῶν, Trach. 370. Δρῶν ἦ, Ajax, 1324. Ζῶν κυρεῖ, Phil. 444. Ἥπασημίνας κυρεῖ, CEd. T. 594. Κυρεῖς ἔχων, Ajax, 87: Μισῶν κυρεῖς, 1345: ἰσθῖν τιπσοῦσα, 522: ἱμῖ γιγῶς, 1299: εἴην φρονῶν, 1330: Πρίστων ἔφης for πρίστωσι, CEd. T. 9: ἱμῖσιν ἔφην for ἱμῖσιν, CEd. T. 587. See Matthiæ, § 559. The same idiom prevails in Latin: 'sis sciens' for 'scias', Ter. And. 2. 3. 'Est non abhorrens' for 'non abhorret', Cic. ad Divers. 13. 12. 'Animus est egens' for ' eget', Hor. Od. 4. 8. So in English: as "he is fighting" or "fighte."

348 Scene opens and discovers Ajax.

350 ἱμῖν. ἐξῆν νόμον, *continuing in upright habit or disposition*, i. e. 'preserving your love and faith.' Νόμος is used for τρόπος or ἥθος: as, ἰν ἱμῖν στέρῃς, Ajax, 548.

351 κύμα, as applied to *calamity*, is well illustrated by Dr. Monk, Hippol. 824.

351—353 *Ye see what a wave, ἀμφὶ ἔμῃ ἐκκλίπτῃ μὲν encircling me, μὲ κυκλίεται whirle me round and round, φων. ὑπὸ ζάλης, by means of its bloody swell. Κυκλίεται for στήφει* Steph. Thesaur. 5460.

352 a. *ζέλη*, a storm, tempest, hurricane, agitation of the sea. (See Dr. Blomfield, *Prom.* 379.)

352 b. *φονίας* comprises an allusion to the blood of the slaughtered flocks.

352 c. *Ἐπί* is often used to express the means, by which an action is effected: See *Matthias*, p. 914.

354 *ὡς ἑωυτοῦ*.

355 a. *ἀφρονίστους* is a softer word for *μαυκῆς*. The deed manifests itself, how inconsiderate, mad, extravagant, it is. *Ἀφρονίστους ἔχου* for *ἀφρονιστέον ἔστι*: as *καλῶς ἔχου* for *καλόν ἔστι*. (See *Matthias*, p. 933. § 604.) *Ἀφρονίστους ἔχου* is applied by some, not to *ἔργον*, but to *Ajax*.

355 b. *Δηλῶ* is here used, active for middle. (See *Matthias*, p. 721. § 496. 5.) So *ἐντακαύουσι*, *Ajax*, 1141. *Ἐπισπάουσι*, *Ajax*, 769. *Δηλῶ*, *Ajax*, 878. *Ἀμφιῆ* for *ἀμφιῆται*, *Medea*, 783. See 581 a.

356—358 *ἰὸ γίνους*, *O countryman, ἔς (ὦν) ἀρωγὸν ὠλο*, being the assistant, *ναῖας εἰχνης* of my naval art—(i. e. "O countrymen, associates of my voyage")—*ἰστίβας* *didat embark*, *ἰλίσσων* *plying*, *ἄλιον πλάται* the marine oar, &c.

358 a. *Εἰλίσσω* and *ἰλίσσω* are used indiscriminately by the Tragedians. (*Porson*, *Phœniss.* 3.)

358 b. after *ἰστίβας*, *Lobeck* supplies *διῦρο* or *ἴλιον*: *τῆς τοῦ* is the more probable ellipse.

358 c. *Ὀς* is masculine in reference to the masculine meaning of *γίνους*: as, *τίκτων*, *οὐς ἤγαγεν*, *Eur. Suppl.* 12. So *οἰδῆις* in reference to *πέλοπ*, *Œd. C.* 942. *Κόμιζε* *διὰ μίσσης με* *Θηβαίως χθονίς* | *μόνος γὰρ αὐτῶν* (i. e. *Θηβαίων*) &c. *Eur. Bacch.* 959. See note 760 b. See *Matthias*, p. 627.

The Chorus, consisting of many, is designated by words in the singular number, as the *Coryphæus* (leader of the Chorus) addresses and is addressed, in the name of the whole.

360 a. *μόνον ποιμῖνων*, the only one of my friends, *ἰσκαρίσσον* likely to aid me. *Ποιμῖνων*, *τῶν ἰμὶ ποιμαινόντων*, *Schol.*

360 b. *Ἐπαρκίω* properly denotes *sufficio*: it is often used for, to assist, help: sometimes, for to avert, keep off. (See *By-*

Blomfield, *Agamem.* 370; *Septem.* 91.) *Ἀρκίω* is, also, used in the same three senses in this Play. See (1) 80. 1123. 1242. (2) 590. 824. (3) 535. 728. 853. See, also, 439.

361 *συνδαίξον*, *slay me together with*, i. e. *add me to, the slaughtered herds*.

362, 363 *εἴφημα φώνι*, *be silent*: or, *use language of better omen*, i. e. than the word *συνδαίξον*: *Do not (τίθιμι κλιόν) augment, (τὸ σῆμα τῆς ἄτης) the calamity, by applying to an evil, an evil remedy*.

362 a. *Εἴφημα φώνι* is equivalent to the verb *εἴφρημι*, a formula used upon expressing dissent or dislike at any word of ill omen. So *εἴφημος ἴσθι*, *Eur. Hipp.* 721. The opposite word is *δυσφήμι*. The Latin phrase is *favete linguis*. See *Dr. Blomfield*, *Agamem.* 1218; and *Lucian* (*Bipont*) iii. p. 391.

362 b. This seems a proverbial expression: *μὴ τῶ κακῷ τὸ κακὸν ἰᾶσαι*, *Herod.* 3. 53. *Κακοῖς ὕταν θίλωνσι ἰᾶσαι κακὰ*, *Soph. in Stob. Sermon.* iv. *Σχιδίδιν δὲ κακῷ κακὸν ἀκαιομένη*, *Ap. Rh.* 4. 1081. *Σύλλας κακῷ τὸ κακὸν ἰάμηναι*, *Appian, Bell. C.* 1. *Ἀσυχῆματι τὸ ἀτύχημα ἰωμίη*, *App. B. C.* 4. 11. *Διανοίτῃσι κακὸν κακῷ ἰᾶσαι*, *Thucyd.* 5. 65. *Ἐπιχειρήσειν ἰᾶσαι μιλίζον κακῷ τὸ κακὸν*, *Plutarch, Alc.* 25. *Ἐνταῦθα μίντι πάντα τὰνθροῶπον νοσῆ*, | *κακοῖς ὕταν θίλωνσι ἰᾶσαι κακὰ*, *Soph. Stob. tit.* 4.

363 *Ἄσος δίδόται* for *ἀκαιοῦμαι*. *Πῆμα τῆς ἄτης* periphrasis for *τὴν ἄτην*: as the Homeric phrase *πῆμα κακοῦ*. Bene ominare: nec mala apponens malo Remedia, clades ipse congemina tuas: *Grot. Stob.* p. 456.

365 *ἰν μάχαις ἀγροστον*: so *Æschyl.* *Prom.* 424, *μάχαις ἀγροστον*. *Δάϊος hostile*: see note 784 a.

366 *ἰν ἀφόβοις θηροῖ*, *amid or against the tame beasts*, i. e. the sheep and cattle, which *Ajax* had slaughtered. *Ἀφοβοί* 'which excited no fear,' are here contrasted with the *φοβεροῖ*, the formidable, as lions, &c., the slaughter of which would have been a proof of bravery. *Θῆρ* is sometimes said of domestic animals: see *Schweighæuser*, *Athen.* vol. viii. p. 496. *Bothe* considers *ἀφοβοῖ* to be very timid.

367 *Ἔω ἰς με*, (*ἴσκα*) *τῶ ὀλιγοστον* for

the ridicule, (ἡδ or παρὰ) ὄν, &c., with which I am contumeliously treated. See note 900.

369 a οὐς ἐκτός sc. εἰ;—Ἐνίμωμαι, I lead out sheep to pasture; hence, I move away, remove.

369 b. Ἀψήβης, flowing back, retrograde. Bp. Blomfield derives ἀψήβης from ἄψ retro, and ῥβης cauda. Prom. 1057.

370 Hermann joins αἰ αἰ αἰ αἰ into two syzygies αἰαῖ αἰαῖ; affirming that this interjection occurs in one or more syzygies, but not in the odd numbers, 1, 3, 5, &c.

372 εἰς μισθῆνα who let slip, ἀλάστορας those pernicious wretches, Agamemnon and Menelaus, (ὄντας ἐν) χερσὶ whom I had within my grasp: see lines 49—54. Hermann reads χερσὶ for χερσὶ.

373 ἀλάστορας: Ἀλάστορας is 'one who commits crimes never to be forgotten' (from ἀ not, λήσω I forget); a murderer, an assassin, any pestilent and pernicious person. Ἀλάστορας (δαίμων understood) often denotes demon; evil genius, evil spirit. The word is sometimes applied to Jove, as the avenger of those who suffer (ἄλαστα) 'never to be forgotten' wrongs. See a full explanation of the word ἀλάστορας, at 360 and 983 of Bp. Blomfield's Persæ.

374 ἰλίμυσι crook-horned; κλυταῖς, bleating. Sophocles, whom Eustathius terms φιλόμυθος, borrows these epithets from Homer; καὶ ἤμιλγι κλυτὰ μῦλα, Odys. l. 308. Λίονδ' ὡς βοσσὶν ἴλιξιν, Il. μ. 293. Ἐλιξ, properly tendril of a vine, is applied to anything having a spiral form.

376 a. Ἰδύσα (literally I bedewed) here means, I shed, poured forth. So, τίγγυι δακρυῶν ἄχραν, Trach. 848. Ῥαίνω ἰκμάδα, Posidipp. epigr. xi.

376 b. Ἐρεμνόν, dark, black. Dr. Elmsley observes that ἑρεμνός occurs once in Euripides, Heraclidæ, 219; and twice in Sophocles; in this passage, and Antigone, 700.

377 ἀλγοῖς, Attic optative for ἀλγοῖς. "Why should you torment yourself when the thing has once taken p'ace," and therefore irremediable? Τὸ γὰρ | φαινὸν τίς ἂν δύναται' ἂν ἀγίνητον σοῦτος, Trach. 745. Ἐπ' ἔξωρασμένους is a less common construc-

tion for what is called the *genitive absolute*: see Matthiæ, p. 865. § 565. not l. Dr. Blomfield, Agam. 1350.

378 ἴσως — ἴχιν: this construction is unusual, but not without example. Δαὶ ἡμᾶς — πιεῖσθαι, ἴσως — ἰκάντην ἡμῶν διακράττωσθαι, Xen. Cæc. 7. 29. Ὅσον τοῖς ἀναβησομένοις ἰσόμενος ἴχιν, Diod. Sic. 20. 4. Ὅπως αὐτοὺς ἰργασθαι, Ibid. 85. See Matthiæ, p. 990.

379 πᾶν ὁ ἰσῶν, thou universal spy; or thou who inquisitively pryest into every thing.

380 κακῶν ἔργων, instrument of villainy. "Hortator scelerum Æolides," Æn. 6. 529. "Scelerum inventor Ulysses," Æn. 2. 164.

381 a. κακοκινήσαστον ἄλημα, the equivocal vagabond or mendicant. Ajax alludes to the circumstance of Ulysses' having secretly entered the city of Troy under the disguise of a beggar: every stratagem would, in the opinion of the rough Ajax, be deemed unworthy of an intrepid warrior, and therefore the subject of just reproach. Homer alludes to this circumstance, Od. δ. 245: Πῆϊρα κάκ' ἐφ' ὤμοισι βαλὼν, οἰκῆ' ἰσικῶς, | ἀνδρῶν δορυμῖον κατ'ἰδυπέλιον ἐνθάγγυλον, &c. So Euripides, Hecub. 239, οἶσθ' ἠνία' ἡλθῆν Ἴλιον κατέσπεος, | δουχλάνιας ἄμορφος, &c. Ἐβρωπέρος | κατὰ πτόλιον, διαφρον ἔμα' ἴχιν | βακοδύτην στολῆ | πυκασταίς—. Βίον ὁ ἄνθρωπος ἐρεπ' ἀγύρητης τις λάσσης, | ψαφραγίχην κάρα πολυπνοῖς τ' ἴχων, &c. Rhesus, 710. Κακοκινήτης equalid, from πῖνος equalidæen: a term of abuse, applicable to exterior form, and to a dirty, ignoble mind.

381 b. Ἄλημα for ἀλήτης, thing for person: as λίχος for γυνή, Ajax, 211: παιδουργίαν for παιδουργόν, Cæd. T. 1248: παρεμύδιον for παρεμυδοπέτης, Electr. 129: ἰπαναστάσεις for ἰπαναστάτης, Antig. 539: Νόμφουμα for νόμφη, Eur. Troad. 420. So κήδευμα, Cæd. T. 85: λάλημα, Antiq. 320: δούλυμα for δούλος, 756: σίχημα Phil. 928. See other examples of abstract for concrete, Matthiæ, p. 616. § 429. 1. Bp. Blomfield, Septem. 599: and Dr. Monk, Hippol. 680. The Latins have a similar idiom: "quo item in genere et virtutes et vitia pro ipsis, in

quibus illa sunt, appellantur:" Cicero de Orat. 3. 42.

382 ἄγιν γέλωτα to laugh; as ἄγιν ἡσυχίαν, σχολήν, ἄδιαν, &c.

383 a. The meaning of the line is, "As smiles and tears are dispensed by heaven, it behoves you to submit patiently to the ridicule of Ulysses:" or, rather, "As joy and sorrow are dispensed by heaven, it may soon be Ulysses' turn to weep, though he exult at present." "Quis dolet vel ridet, ut visum Deo:" Grotius.

383 b. Δόρομαι and ἰδύρομαι are used indiscriminately: so κίλλω, ἐκίλλω; μόγγυμι, ἐμόγγυμι, &c. (See Dr. Blomfield, Prometh. 191 and 279.) The verbals ἰδυρός, ἰδυρός, seem not to lose the ο: Dr. Elmsley, Medea, p. 108.

384 Παιμ' ἰγώ νιν, "O that I could behold him;" understand "but it would be to his cost." Ἀσώμιοις (ἔστιν ἀσπληρωμίνοις, Suidas) calamitously, afflicted.

386 a. μηδὲν μίγ' ἴσῃς: do not indulge in haughty expressions. This phrase is very common: Μηδὲν μίγ' ἴσῃς, Eur. Tereï frag. x. Μὴ μίγα λίγι, Plato, Phæd. Μὴ μίγα λυγι, Arist. Ranæ, 835. Μηδὲν μίγα μουθιῶ, Theocr. Μιγάλ' αὐδήσαντος, Od. β. 505. So Virgil, "dixerat ille aliquid magnum," Æn. x. 547. "Ubi sunt ingentia magni | verba viri," Ov. M. 13. 34. The opposite expression is in Ovid, "verbisque minoribus uti," Met. 6. 151.

386 b. ἴνα κακοῦ: see note 102 b.

387 προπάτωρ: progenitor.

Jupiter marries Ægina

Æacus

Telamon

Peleus

Teucer, Ajax

Achilles

"Sic ab Jove tertius Ajax," Ov. M. 13. 21.

388 a. πῶς δέ, O that, I wish that. Πῶς δὲ ἐρέβοιτο, Phil. 794. Πῶς δὲ ἐλοιμυξὸν εἶποις, Eur. Sup. 806. Πῶς δὲ ἀρυσάμην, O that I were drawing, &c. Hippol. 208. Dr. Monk is of opinion, that πῶς δέ,

in this sense, occurs more frequently in Euripides than in Sophocles. See Vigerus, p. 757; and Matthias, p. 753. § 513.

388 b. αἰμολος, cunning, subtle; from αἶμων, knowing, skilful. (See Dr. Blomfield, Prometh. 214), "Invidiâ pellacis Ulyssæi," Æn. 2. 90.

391 τίλος, (i. e. κατὰ) in conclusion, tum demum; i. e. after having slain Ulysses and the Atridæ. Τίλος by itself, or preceded by και, or followed by δέ, often occurs in the sense of at length, at last. Τίλος δὲ ἀπαρήφθαστομαι, Ajax, 1019. Τίλος (ἴσπιν) ἀκηκίεται πάντα, (Xen.) "At last (said he) you have heard all." Τίλος ὧ μοῦ διαμίτου, Lucian. Καὶ τίλος ἐς τὴν νῆσον κατίκλιται, Thucyd. See Vigerus, p. 145.

392 κατεύχομαι for the simple εὐχομαι, wish, pray for. See note 18.

393 τί γὰρ δέ ζῆν μί: the usual formula, on this occasion, is τί μοι ζῆν κίεδος: See Elmsley, Medea, 143. The infinitive after δέ is in the genitive case.

394—6 O darkness of death, which art my splendour; O Erebus, which (ὡς ἰμοί) in my judgment, art bright, receive me as your inmate." Ajax applies to death the qualities which are usually given to life; implying that death had lost to him its images of horror.

395 ὡς ἰμοί, in my judgment; δεοῦ being understood: See δεοῦ, in Bos, Ellips. p. 373. Matthias, p. 544. § 389. a.

397—400 Εἰς is understood before γίνος. Βλίσπιον εἰς τινὰ or εἰς τὶ, or εἰς ἔθνησιν τινός, is to expect assistance from: as τί χεῖ μί τὴν δύστηνον εἰς θεοὺς ἴτι βλίσπιον, Antig. 922. Ἐμοὶ γὰρ οὐκ ἴτ' ἴσπιν εἰς θεοὺς βλίσπιον Aj. 514. "Ὅστι γὰρ (εἰς) θεῶν γίνος ἄξιός εἰμι βλίσπιον, οὐτὶ εἰς ἔθνησιν τιν' ἀνθρώπων: for I am worthy of casting my eyes neither to the race of gods, nor to any assistance of mortal men." Lobeck. Ἄμριων for ἰφημριων, mortal. So Homer, καταθνήτων ἀνθρώπων, Il. ζ. 123.

Wytttenbach proposes θῶν τινός for θῶν γίνος. Bothe reads βλίσπιον τιν' εἰς ἄντασιν ἀνθρώπων, "intueri dignus sum occurrentes," i. e. "if I meet them."

398 ἴνους θεῶν a usual periphrasis for D 2

Διούς: Διῶν συντιθείς γίνος, Medea, 745.
 ἰν Διῶν γίνου, Hipp. 7. Δαμνίων εἶναι γίνος,
 Hecub. 490.

This language of Ajax is what orators and poets usually assign to the mourning and despairing. Πόϊαν λάβω Διῶν ἀρηξίν η βροστῶν, Soph. Œd. C. 829. "Quid speras? quem tibi aut Deorum aut hominum auxilio putas futurum," Cic. Verr. iv. 45. "Ne quam Deorum hominumve opem expectarent," Tacit. Hist. v. 3.

401 Ζεὺς, goddess, Minerva. So Virgil, Æn. 2., Descendo, ac ducente deo.

402 ἰλίθριον (μίχρη θανάτου, Suidas) to my utter destruction.

403 τί; used for ἰγῶ: see line 245 a. τοῖ φύγη: in interrogations, the conjunctive is put without ἄν; but the optative, with ἄν: Matthiæ, p. 760.

405—409 "i if, μὴν partly, τὰ φθίνου things are ineffectual, τοῖδ' in reference to these herds, ἰμοῦ πίλας which are here near at hand; προσκείμεθα δὲ μοραῖς (for μοραῖς) and I have, in my infatuation, been occupied, ἄγραις with this captive booty; and if, moreover, the well-armed or impetuous soldiery shall slay me:"—i. e. what remains to me, if my desired revenge be so far from being glutted, that I have exercised it merely on the illusions of madness; and have, moreover, by it, drawn down upon me the vengeance of the Grecian army.

The union of ἰμοῦ πίλας resembles αὔθις πάλιν, &c. Among the senses of προσκείμεμαι, is 'studiosè incumbo.' Μοραῖς, which belongs to ἰγῶ, is poetically transferred to ἄγραις.

ELMSLEY proposes to read τὰδ' for τοῖδ': i. e. εἰ τὰ μὴν (i. e. ἀγαθὰ) φθίνου, τὰδ' δὲ (i. e. κατὰ) ἰμοῦ πίλας (i. e. πάριστοι). In the corresponding line, he reads ἰξερῶ. He defends the union of the two synonymous words ἰμοῦ πίλας by the similar combination αὔθις πάλιν.

HERMANN arranges the lines thus:
 εἰ τὰ μὴν φθίνου, φίλοι, τοῖδ'
 ἰμοῦ πίλας, μοραῖς δ' ἄγραις προσκείμεθα,
 i. e. "Quo quis ergo fugiat? ubi manebo, si et illa talibus, qualia hic cernitis, pereunt, et stultas pœnas exerceo, omnisque me exercitus armis poterit occidere?" Hoc enim

vult, 'Nihil sibi solatii reliquum esse, si et vindicta pereat, quam inani conatu in greges delatus explere sibi visus sit, et insania sua exercitum ad se occidendum concitet.'

JOHNSON changes τοῖδ' into τοῖδ'; and strikes out the δὲ after μοραῖς; "Si quidem nihil superest mihi, hisque, quæ adsunt prope, stultis prædis adsterimur."

CAMERARIUS and HEATH: "Si alia ruant et evanescent" (gloria scilicet rerum olim præclarè gestarum) "alii autem simul premar," (ignominia scilicet ex nocturni hac expeditione ortâ) "et stultorum spoliolum in medio jaceam."

MUSGRAVE proposes Τίσι δ' ἰμοῦ γίλων | μοραῖς ἄγραις προσκείμεθα· nonnullis autem velut ad videndum exponimur, ob stultam venationem. Or, τὰ δὲ κορμῶ πίλας, prope planctum; prope est, ut, instar cadaveri, cum planctu lugeamur. Or, τὰ δὲ ἴμην γίλων.

ERFURDT: "Scribendum videtur, εἴγε τὰ μὴν φθίνου, φίλοι, τοῖδ' ἰμοῦ πίλας, ut sint dochmiaci adjuncto iambo, quo transitus munitur ad sequentem numerum iambicum. Ita in antistrophico versu,

ἰξερῶ μίγ', αἶον οὐ τινα Τροία στρατῶ
 nihil est, quod emendatum velis. Τὰ μὴν referri licet vel ad ultionis spem, vel ad illustria facta, quæ Ajax prius gesserat. Oppositio inest in verbis μοραῖς δ' ἄγραις: quominus enim τῶς δὲ subjiceretur, impediēbat proximum τοῖδ'. Ejusdem, si qua est, negligentia exemplum habes Odyss. A. 115, εἴ ποθεν ἰλίου | μνηστήρων τῶν μὴν σκίδασι κατὰ δόματα θίει —τιμὴν δ' αὐτὸς ἔχει. Denique quod ad voces ἰμοῦ et πίλας attinet, minime ille positæ in παραλλήλου; sed altera cohaeret cum τοῖδ', altera adverbialiter sumenda; hæc loci, illa temporis notatiōni inservit."

"Siquidem hæc pereunt, (nempe, omnis mea præterita fortuna et gloria) amici autem simul cum his statim discedunt; nos autem in mediis insaniae nostræ victimis jacemus; omnis verò exercitus jamjam me interfectorus est:" VAUVILLIERS.

For τοῖδ', BOISSONADE reads τῶς δὲ; and

refers τὰ μὴν to the δῖὸν γένος, and τοῖς δὲ to the ἀμείριον.

BOTHE reads,

εἰ τὰ μὴν θῆναι, φίλοι,
ταῖσιν πύλας, μαρμαίς γ' ἄγραις, προσκίματα,
τὰ δὲ στρατός δίσταλος ἂν με
χειροφονίαι;

i. e. Siquidem parte me tabefaciunt, amici, quæ inter prostratus jaceo, insanas prædas; parte verò exercitus utrisque spiculis me sit occisurus?

408 a. δίσταλος is properly said of a spear, which is *twice brandished*, in order to discharge it with double power. The word may be rendered by *attacking with vehemence*, or, *with double force*. (See Dr. Blomfield, Septem, 985.) Some commentators consider δίσταλος to really belong to χειρῖ, but transposed to στρατός, in the sense of *with both hands*, or *with all their force*. Some think that δίσταλος is *well-armed*; in allusion to Homer's representing his heroes as armed with two spears. See II. μ. 298. Odys. α. 256. So Virgil; "bina manu lato crispans hastilia ferro:" i. 317; xii. 165.

408 b. Among the adjectives in τος, of a transitive signification, may be enumerated πανέλατος, Agam. 352: ὑποστος, Hecub. 1117: πιστός, Œd. C. 1031: μιμητός, Trach. 446: ἀμφίπληκτος, Philoct. 688: καλυπτός, Antig. 1011. See Porson, Hecub. 1117: and Bishop Blomfield, Agam. 352,

410, 411 O unhappy me! that a brave man should utter these expressions, which previously he could never have condescended (or, prevailed upon himself) to utter.

410 a. χερίσμος and χερσός, literally, *useful, serviceable*, seem used by Sophocles in the sense of *brave*, in opposition to ἀχερίος, *weak, feeble*: (see Bishop Blomfield, Prometh. 371; and Elmsley, Medea, 294) or, *approved, excellent, good*, in opposition to κακός; as ἔσαν | θίλης γινίσθαι χερσός, ἰφθήσαι κακός, Trach. 452. So Hecub. 892.

410 b. ἄνδρα and φωνῆν are used as an exclamation. So ἐμὶ παθῆν τὰδὲ φῶν, Æsch. Eum. 835. See Matthiæ, p. 822.

411 ἔτλη φωνῆν: ἐλῆσαι, to dare, have

courage, either in brave or shameless actions, as ἔτλης ἰφυβρίσαι, Ajax, 1384; and ἐλῆσαι χωνῆν, Ajax, 1227: to have the cruelty to do a thing; as μὴ ἐλῆς βαλῆν, Ajax, 1333: to submit to, condescend, prevail upon one's-self to do, as in the present line: οὐκ ἔτλη φωνῆν, Œd. T. 602. Also, endure, bear; as ἐλῆσαι ἰσιδιῶν, 463; and ἐλαίη βλίπαι, 917. Phil. 537. Put up with, Phil. 475. See Dr. Monk's learned note, Alcestis, 285.

412 πῆρος O rivers, ἐλλίβοδος flowing into the sea! Dr. Blomfield explains ἐλλίβοδος by *in quo unda murmurat*, Persæ, 373. A similar appeal to inanimate objects occurs, Philoctetes, 1081. Πῆρος ἐλλίβοδος, 'fluctus marini;' Lobeck.

414 Δαρὸν (Doricè for δαρὸν) an Homeric phrase; δαρὸν χερίον, II. ε. 206. Δαρὸν is one of the words which, in the tragedians, retain the Doric form.

417 ἀμυνοῦς ἔχοντα for ἀναπνίσοντα, existing, breathing the vital air.

418 Erfurdt and Astius understand this line in the sense of "He who is wise, will approve of this," i. e. of my withdrawing from life.

420 εὐφροεῖς Ἀργείοις, favourable to the Greeks, i. e. 'on whose banks the Greeks had fought successfully.'

Hermann removes the comma from Ἀργείοις, and construes the line in connection with the following lines: "Ye, favouring the Greeks, will never again see me," i. e. "Ye will never again behold me victorious by your favour."

The scholiast explains εὐφροεῖς by cheering, serviceable, in reference to the utility of its waters, in drinking, bathing, &c.

421 οὐ μὴ ἴδῃτ', ye will not see: see note on line 83.

423 ἔξιμίω δίκαμ: the tragedians, as appears from the examples collected by Dawes (Harless, p. 269) prefer the form ἔξιμῶ to ἔξιμίω.

424 (ἰπὶ) στρατοῦ, Musgrave: (ἰα) στρατοῦ, Schæfer: see Bos, Ellips. p. 432. Ταῖον is understood before δῖον.

425 ἄριχθῆ used transitively.

427 "I am lying, thus dishonoured, as a corpse." Πρόκειμαι (procumbo, pro-

ducor, sc. cadaver) de iis qui occisi sunt, dicitur: see Dr. Blomfield, Sept. ad T. 963.

428 οὔτοι—οὔτι are corresponding particles in negation. Matthiæ, p. 956.

429 ἴχω (*I am able*) seems used in a double construction; first, with the infinitive ἀπειργάνειν; and, secondly, with ἴσως ἵ for ἴν, that a third infinitive might be avoided.

430 "Who could ever have thought, that my name would thus accord with my calamities, ἰκάνυμι as though imposed upon me in reference to them?" Ἐπώνυμον ὄνομα is a name assigned to a person, in order to denote some circumstance or quality by which he is characterised. Thus κόσμος is an ἰκάνυμον ὄνομα of the universe, in reference to its *beauty*. Ὀδυσσεύς is an ἰκάνυμον ὄνομα of Ulysses, whose grandfather Autolycus visited Ithaca, (Ἰθυσσάμνιος) in an *indignant* mood: see Odys. T. 407.

The importance which the ancients attached to words of good or ill omen, renders it less surprising, that the best writers should consider the name of an individual, as in some degree expressive of his fate. Sophocles, therefore, is not to be charged with any puerility in making Ajax trace, in his own name, a presage of his melancholy fortune. Other writers exhibit similar instances. Thus, Bacchus says to Pentheus (πίνθος grief) Ἐνδυστηχῆσαι τοῦτομ' ἐπιτήδειος εἶ, Bacchæ, 508.—Ἄλληθῶς δ' ὄνομα Πολυτίκην πατῆρ | ἱερόσαι Δίῃσ' ἁροῖσ', νυκτὶν ἰκάνυμι, Phœn. 645. Σοὶ τάχα μᾶλλον ἔθιντο προμάντις ὄνομα μούραι | ὑμῖν τῶν Δανάοιο πρᾶγγυλον αἰνοσαθῆ δε | οὐ νόμοις Πινθῆα παιδοτριφίῃς γινεσῆες | γηγιῶντι αἶμα φέροντα φέρον μίμημα γυγάντων, &c., Nonnus, 46. 73.

Aristotle alludes to this play upon names, and gravely classes it among the *Loci* or *Topics*, suited to confutation. He adduces the following examples: Sophocles says of a hard-hearted woman, named *Sidero*, Σαφῶς Σιδερά, καὶ φοροῦσα τοῦνομα. Conon calls Thrasylbulus *audacious*, Θρασύβουλον. Herodotus said of Thrasymachus, "Thou art always (Θρασύμαχος)

fond of quarrels!" he said of Polus, "Thou art always (πῶλος) a colt, i. e. petulant." He said of Draco, that "his laws, being severe, were those of a (δράκοντες) dragon." Hecuba, in the *Troades* of Euripides, says, that the first part of the name of Venus (Ἀφροδίτη) is rightly derived from (ἀφροσύνη) *folly*; Καὶ τοῦνομ' ἀφροσύνης ἀρχὴν Διῶς. Charmon, the comic poet, says of Pentheus (πίνθος grief), Πινθίδης, ἰσομήνης ἐμφυβῆς ἰκάνυμις. Arist. Rhet. ii. 25. 'Mirabar, quare tibi nomen Acontius esset: | quod faciat longe vulnus, acumen habes.' Ov. Her. xxi. 209.

On this subject, we must not omit the epigram (xx) of Ausonius, 'In Meroë anum ebriosam:'

"Qui primus¹ Meroë nomen tibi condidit, ille | Thesidas nomen condidit² Hippolyto. | Nam divinare est, nomen componere, quod sit | fortunæ, morum, vel necis indicium. | Protezilæ³, tibi nomen sic fata dederunt: | victima quod Trojs prima futurus eras. | Idmona⁴ quod vitem, medicum quod⁵ Iapida dicunt; | discendas artes nomina præveniunt. | Et tu sic Meroë: non quod sis atra colore, | ut quæ Niliacæ nascitur in Meroë: | infusum sed quod vinum non diluis udis, | potare inmixtum sueta, merumque merum." ¹ Meroe, from merum *mixed wine*. ² Διῶσθαι to be dissolved, ἵσκιος horse. ³ Πρῶτος first, λαοὶ of the people. ⁴ Εἶδω to know. ⁵ Ἰᾶσθαι to heal.—See Ovid, M. 13, 397.

Ψυδανύμιος σε δαίμονες Πραμηθία | καλοῦσιν αὐτὸν γὰρ εἰ δὲ Προμηθίως, ἔγωγε τρέφω σῆσδ' ἐκκυλισθῆμι τύχης, Æsch. Prom. 85. "Ἡξίς δ' ὑβριστὴν ποταμὸν εἰ ψυδανύμιον, Æsch. Prom. 742. Ὅδ' ἄλλοι αὐτὸν παρεθίοντο ἰκάνυμιον, Æsch. Sept. 532, speaking of *Parthenopæus*. Ἐπαφῆς, ἄλλθῶς ἡμισίον ἰκάνυμιος, Æsch. Suppl. 327. Ἐπώνυμον δὲ τῶν Διὸς γιννημάτων | εἴτις κελαινὸν Ἐπαφον, Prom. 875.—Ἐραψῶν ἰκάνυμιε δ' | ἐπικραίνετο μέγιστος αἰὼν | ἐπ' ἄλλοις, Ἐραψῶν τ' ἰγνίωσιν, Æsch. Suppl. 45. Τίς ποτ' ἀνίμαζεν ἀδ' | εἰς τὶ σῶν ἰκάνυμιος | Ἐλίαν; ἰσὶ περιπύκτου Ἐλίω, &c., Agam. 670: *Helena* being called *ἰλίανος*, as occasioning the *destruction* of

the Grecian ships. Σφραῖν σιδηρᾶ πίστερα διαπίστερας μίσον | ἔστιν ἢ ἑλλὰς ἀνήμεζεν Οἰδίκεον, Phœnissæ. 26. See Dr. Blomfield, Prom. 87; and Bothe, Ajax, 415.

431 ζυμφίειν and ζυμφίσισθαι, to agree with, to suit. "Ἐπιτα χαιῖτες πῶς ζυνοῖσται πλόκος, Eur. Electr. 527. Ἀνθή τι πάντα συμφερούσ' ἴδουσι, Med. 13. Τῆδε γὰρ ζυνοῖσθαι. Oed. C. 640. See Dr. Elmsley, Heraclidæ, 919.

432 αἰάζειν, to utter αἰ αἰ. Akin to αἰάζω (from αἰ, αἰ) is ἄζω, 'I exclaim O!' φεύζειν, 'to exclaim φεῦ, φεῦ.' αἰμώζων, 'to say αἰμαί.' (See Bp. Blomfield, Agamem. 1279; and Bergler, Vespæ, 1567.)

435 a. *Who, receiving, in consequence of his prowess beyond (στρατιῶ) his fellow-soldiers, the fairest rewards, &c.*

435 b. Καλλιστιῶκα, properly rewards of beauty, here designates rewards in general, or fairest rewards. Telamon, who aided Hercules in the capture of Troy, was rewarded with the hand of Hesione. Athenæus (lib. xi. p. 220. ed. Schweigh.) speaks of his having received from Hercules an embossed goblet, ἄλιμον.

435 c. Ἀριστίστας is used transitively for λαβῶν τῇ ἀριστιῦσται. Verbs of excelling, as ἀριστιῶ, πρωτιῶ, καλλιστιῶ, &c., are followed by a genitive, as they are equivalent to ἀριστος, πρωτος, κάλλιστος ὄν, &c.: See Matthiæ, p. 479.

436 πᾶσαν ἰσχυλίαν, every sort of glory, i. e., a complete, perfect renown. For πᾶς used for παντός or παντοδαπός, see Vigerus, p. 728. So the Latins, "omni ditione tenerè."—A similar use of πᾶς occurs in the Trachinissæ, πᾶσας ἀριστῆς λάφω' ἔχων, 648.—Πᾶσαν ἰσχυλίαν may be rendered a pure, unmixed glory, a glory unwatermshed: Musgrave. So πᾶσα βλάβη, "O thou who art nothing but injury," Phil. 622. Πᾶν κέρδος ἡγῶ, Eur.

437 τίσων Τροίας, for Τροίαν. In a similar idiom, Æschylus uses Σαλαμῖνος τίσους, Διλλίδες τίσους, Πίλοπος τίσων. Valckenaer, Hippol. 1053.—See Dr. Blomfield, (Prometheus, p. 35.) who, in referring to Valckenaer, adds Βραυρόνους εἶπον from Diphilus.

439 χυφῆς ἰμῶς for χυφῆς ἰμῶ. Ἀριστῆς μίω ἔργα, who, while assisting the Greeks have achieved inferior exploits: ἀριστῆς is poetical for κρείττος ἢ τῷ βονδῶν: Musgrave. Ἀρκίω properly to suffice: hence ἀρκίωις τὰ ἔργα or ἔργου to be sufficient for exploits, or ἀρκίωι ἔργα (præstare) to achieve the exploits for which one is sufficient. So ἀρκίω for ἰσχύσας, Æsch. Eum. 213. See note on line 360 b.

441 τοσούτος, (ταῦτο, Suidas) this, thus far. Ταῦτο and τοσούτο very rarely occur among the tragedians. See 748. 729. 1063.

442 a τῶν ἔπλων: Porson prefers τῶνδ'.

442 b. ὄν: ὄ; οὐκ, the abbreviated form of ἰός, is not much used by the tragedians: Æschylus has λεγῶν τῶν ὄν, Theb. 646: ὄν παίδων, Oed. C. 1639: τῶν ὄν τίκτων, Trach. 266. Τὸν ὄν κροσμίονος' ἔπειτα, Trach. 525. See Elmsley, Medea, 925.

443 a. κρέτος ἀριστίας, a periphrasis for ἀριστιῶν; so κρέτος ἰσχύος, Phil. 594.

443 b. Μίλλω is attended with an infinitive of the present tense, as κείνω ἱμῶσι: μίλλωι ἔχων, 540: also with a future, as 925, 1027, 1287: and also with the first aorist: See Porson, Orestes, 929. Elmsley asserts, that μίλλω, in the sense of I delay, is never followed by a future.

444 ἱμαρῶν for ἐνίλαβον, would have taken away, received.

445, 6 But now the Atridæ have (αὐτ' ἱμαρῶν) by intrigue procured them for a man crafty in mind, rejecting contemptuously the (κρέτη) valour of this man, i. e. of me.

445 a. φων. παντ. φήνας: φωντὶ παντίμω φήνας, Æsch. Sept. 668.

446 a. κρέττωι ἐπι τι, to procure any thing for another, by secret intrigue: see Hermann's Vigerus, p. 761. Οἱ κρέττωις, in Thucydides, is frequently applied to traitors: and, in general, κρέττωις implies some clandestine effort or political intrigue, by which we favour the designs of others, or labour to bring them over to our own party. See Duker's note on Thucyd. IV. 89; and Beck Aves, 1028.

The word *practice* has this sense in Shakespeare.

Sophocles, in assigning the decision of Achilles' arms to the Grecian chiefs, deviates from the account of Homer (Odys. λ. 546), who states, that the Trojans and Minerva sat as umpires: the former account is followed by Ovid; the latter, by Quintus Calaber, v. 128—320.

446 b. Κράτη for κράτος: see 231 b. Τοῦδ' for ἰμοῦ: see note on line 78.

447, 8 *And if this eye of mine and my (διάστροφος φρέις) distorted reason had not (γνώμης ἀπήξαν) started off from my pursuit, &c.* Ἀπήξαν from ἀπαίσσω *I hasten away, spring off*: the tragedians do not use the form ἀπήξαν from ἀπάγω. Διάστροφος *perverted, distorted*, is applied to the mind as well as to the eye: see Bp. Blomfield, 694, Prometh.

449 ἰψήφισαν: Eustathius points out the anachronism of this word; the custom of giving votes by (ψήφος) pebbles or small stones, being much posterior to the heroic ages. Ἐψήφισαν used for ἰψήφισαντο: "they would not thus decide a cause against a second person."

450 a. Elmsley affirms (Ed. T. 196) that the tragedians prefer ἀδάματος to ἀδάματος. This epithet may mean *warlike, invincible*; or, *virgin, unmarried*.

450 b. Γεργῶπις, *gorgon-eyed*, i. e. *stern or fierce-eyed*: Prometh. 356. Γεργῶς is explained by Fischer (Anacr. p. 115), to have two senses, *nimble, agile*; and hence, *stern, fierce, dreadful*; *agile* things being often *dreadful*, as the glide of serpents or the spring of a tiger.

451. ἰπεινύοντο' (ἰσπερίζοντα, Hesychius) *preparing*.

452 ἰμβαλοῦσα *casting over me*. So ἰα' ἔμμαι γνώμης βαλοῦσα, Ajax, 52. Ἐμοὶ ὀδύνας προσβαλὼν, Trach. 42. Εἰς ἔμμαι' ἰμβάλλων φόνον, Phœn. 61. Σπύρον ἔμμαι βαλὼν, Phœn. 1550.

453 a. ἄσ' ἰν τοιούτῳ βοτοῖς for ἄσ' ἄδι ἰν βοτοῖς.

453 b. ὄσσι αἰμάξαι: ὄσσι is often expressed before the infinitive mood, as 1106. 794. 1063. 1339. 1335. 1325; and often understood. See note 2 b.

456 a. βλάπτω, *impede*. Eustathius

observes, that βλάπτω properly implies to *impede in running*, by tripping up the feet, and to *hurt* in consequence of the fall. Hence to *impede, obstruct, supplant, hurt* in general.

456 b. Elmsley and Hermann prefer τᾶν το γ' ἄν.

459 ἔχθαι, *are hostile to me*.

460 ναυλόχους ἰδρας, *the naval station*; poetically, for ναύσταθμον.

461 μόνους, i. e. ἰμοῦ μεμονωμένους (Hermann): so line 511, τοῦ μόνους, μεσούμινους.

462 (κατὰ) ποῖον ἔμμα with *what face, &c.*: Τίσις χρεὶ ἔμμαι φαινεσθαι, Herodot. I. Ποῖος ἔμμαι τὰς ἰκασίας ποίησθε, Æsch. Ctes. Ὅμμασι ποῖος βλίπων, Ed. T. 1371. "Quo vultu natos, quo, me, scelerate, videres," Ov. Her. Ep. 6. 145.

463 Πῶς ἐλένηται, *how will he endure, or how will he persuade himself?* See Dr. Monk on line 287 of Alcestis.

464 Γυμνὸν (*destitute, unpossessing*), poetically augments the force of ἄτις τ. ἀριστίων.

465 Ὅν στίφανοι ἐκλείω for ἄν στίφανοι ἐκλείω: Hermann.

467 ἔρῳμα: Sophocles seems to allude to certain exploits, which Ajax is said, by some poets whose works are lost, to have achieved during his madness. Thus Cicero: "Semper Ajax fortis, fortissimus tamen in furore: Nam facinus fecit maximum, cum, Danais inclinantibus, | summam rem perfectit manus, praelium restituit insanens:" Tusc. Q. IV. 23. And Philostratus (Heroic. XI. p. 721), Μανίστα δὲ αὐτὸν οἱ μὲν Τρωῖς ἴδισαν σπύρον ἢ ἰσίδισαν, μὴ προσβαλὼν τῷ τίχχει ῥήξῃ αὐτό. See Lobeck.

467 b. Μόνος μόνος. Ταῦρον, ἔν οὐκ αἴρουσ' ἀνέρες οὐδὲ δίκαι, | τούτων γράψι στίχουσα μόνη μόνον οὐκασος Ἰλασι. Aristocles, in Ælian's Var. Hist. lib. xi. c. 49.

470 . Οὐκ ἔστι ταῦτα, "non licet," *these things must not be* (Erfurd). This phrase corresponds to οὐ δῆτα; or the Non ita of the Latins, Æn. ii. 583.

471 δηλώσω γαγῶς for δηλώσω γιγνώσκω: Medea, 535: ἄν δείξω φίλος, Orest. 792: δείξω γαγῶς, Iph. A. 406: δηλοῖς παλχαῖ

νου', Antig. 20: δηλώσω φανίς, Ajax, 462. διέξω πικροηκώς for διέξω πικροηκίαια. The Latins have the same idiom: "sentit delapsus," for "sentit delapsum esse," Virg. See Matthiæ, p. 835, § 550; and Vigerus, p. 340. The verbs ἴσθι, ἴδω, γιγνώσκω, and the like, usually take this construction. Φαίνεις γιγνώς, Electra, 24. "Οντις οὐ γιγνώσκουσι, Electra, 1330. Μάνθαν' ὦν, 1342. Ἐργωκα ἠπατημένῃ, Ajax, 807. Ἴσθι σημανούμενος for σημανίσθαι, Ajax, 1155. Ἴσθ' ἱληλυθὸς for ἱληλυθίαια, Ajax, 1316. Ἐπίστασο ὦν, Ajax, 1390. Ἴσθ' ἰσοκτιέρας, S. Electr. 1200. (See Dr. Monk, Hippol. 304, and Alcest. 779). Bp. Blomfield observes, that ἴσθι with a future, as ἴσθι τίσουσα (Electr. 298) is a construction familiar to Sophocles.

472 a. Μή σοι φύσιν γι: the Attics do not subjoin γι to σοι without the interposition of some other word: Porson, Medea, 675.

472 b. ἀσπλαγχνος cowardly, (κατὰ) φύσιν in my nature. So θεασσοπλόγχνος, bravely, Prometh. 755.

473 Χερζιν βίου: so cupio, in Latin, is sometimes followed with a genitive: "qui cupiunt tui," Terent. Hec. 1. 2. 67.

474 Ἦθο, μηδὲν ἑαλλάσσεται ἐπειρήσεως πο change, κακοῖσιν with respect to his calamities: i. e., "whose calamities are unvaried, and not likely to alter for the better."

475 παρ' ἡμας, by alternate days. Προστίθῃμι, admoveo, is opposed to ἀνατίθῃμι, differo, prorogo. The genitive τοῦ κατθανῆν may be governed by πειρῆ, understood; or rather (as Moschopolus observes) depends upon the noun ἀναβόλην or ἀνάθισιν implied in the verb ἀνατίθῃμι. For what pleasure does the day comprise, if it alternately cause the approximation or prorogation of death: i. e. "what pleasure can there be in life, when every day is alternately spent in the wretched vacillation of resolving or declining to die?"

Sophocles uses a similar sentiment, Trach 29: νῦξ γὰρ ἰσάγαι, | καὶ νῦξ ἀπαθῆ διαδιδιγμένη πόνου.

"Videntur προσθῆσα, ἀναθῆσα fere synonyme posita esse, et ad τοῦ γι κατθανῆν

subaudiendum ἴσθαι. 'Quid enim habet quo nos delectare queat dies diei additus ac superimpositus, mortis quidem ratione habita?' id est, Quum tandem sit moriendum; propter illam moriendi necessitatem:" Boissonade.

'Optare vitæ spatia longævæ viro | deforme, nullum cui levamentum est malis. | Nam quid diei rursus et rursus dies | adjecta prodest, amplians semper mori? | Me judice, ille nullius pretii est homo, | cui spes inanis credulam mentem fovet. | Pulchram agere vitam, nobilem, aut pulchre decet | obire: habes quodcunque dicendum fuit:' Grotius, Stob. p. 500.

477 a. οὐδένος λόγου, at the vilest (or lowest) thing or value. A similar expression occurs in the Antigone, κάποιου σκιάς οὐκ ἂν περιμίμη, 170. See note on line 1268. Λόγος (like ἴσος) may, perhaps, be taken in the sense of thing: See Brunck, Œd. C. 1150: Œd. T. 1144.

477 b. All words in which a determination of value is contained, as 'to buy, to sell, to exchange,' are construed with a genitive; the preposition ἀντ' being understood.

478 θερμαίνεσθαι, warms himself, cheers, flatters himself. Verbs of this nature, as θάλπειν, προωθῆσαι, καίεσθαι, &c. are applied to the emotions of hope, love, desire, anger, &c. θερμαίνει φιλόστανι νόον, Pind. Olymp. 10. strophe 5. Χαρᾶ θερμαίνόμεσθα καρδίαν, Eur. Electr. 405. Πρωθῆσι, Agam. 464.

479 καλῶς ζῆν: Αἰετοῦ καλῶς τιθέναι μᾶλλον ἢ ζῆν αἰσχρῶς, Isocr. ad Nicocl. Διὶ γὰρ τοὺς ἀγαθοὺς ἢ ζῆν εὐδοκμοῦντας ἢ τιθῆναι, Libanius: (See Lobeck.)

480 πάντ' ἀπέκωκες λόγον. This sort of formula is used at the end of any longer speech, and is equivalent to I have no more to say: I have now done, or finished. Λόγος λίλευκται πᾶς, Philoct. 389. So Euripides, εἴρηται λόγος, Orest. 1202; and Phœn. 1026. Πάντ' ἴχμυς λόγος, Agam. 565. Εἴρηται γὰρ, Hecub. 236.

481 ὑπέβληται, spurrious, 'not genuine, unlike thy noble nature;' metaphor from a supposititious child.

484 "τάσδε φροντίδας μετιδεις, dismissing these thoughts, concede to your friends

(†) κρατῆσαι γνώμης, *the prevailing over your purpose.*" Κρατῆσαι, in this line, corresponds to νικῶνται in line 330.

485—524 O! Ajax! my dear lord, | no heavier woe hath man than slavery! | I was descended from a free-born sire, | in wealth the proudest of the Phrygian realm; | and now I am a slave. So Heaven ordained; | and such the progress of thy conquering hand. | For this, since raised to share thy nuptial couch, | I count thy welfare mine; and I conjure thee, | by Jove, the guardian of domestic ties, | and by that couch, which binds the sacred vow; | ah! leave me not a byword and a taunt | to thine insulting foes—an easy prey | to some imperious lord. If thou wilt die, | and, dying, leave me friendless—on that day | be well assured, by brutal force constrained, | I, with thy son, by Greece shall be consigned | to abject servitude. Thus then, perchance, | shall some rude tyrant breathe the piercing taunt; | "Behold the wife of Ajax, who excelled | the Grecian chiefs in valour, how her lot | so envied once, is changed to bitter bondage!" | Thus will they speak, while fate constrains me still; | and words like these, to thee and to thy race | are fraught with foul dishonour. O revere | thy father, thus abandoned in his age; | revere thy mother, who, with many years | oppressed, oft, oft implores the Gods once more | to greet her living Ajax. O my Lord! | have pity on thy son, who, of thy care | in tender youth bereft, will pine oppressed | by faithless guardians. Such to him and me | thou leav'st in death a legacy of woe. | Where should I look for refuge, save to thee? | Thy conquering arms have laid my country waste; | and, for my parents, by a different doom, | both, both are tenants of the silent grave. | What country could requite me, chief, for thee? | What wealth? Thou art my safety; thou alone. | O then remember me—it ill befits | a manly bosom to forget whence sprung | what once it deemed delightful. Kindness still | gives birth to kindness. He, from whose cold breast | grateful

remembrance fades, can never boast | the grace and glory of a generous soul."

DALY'S Version of Sophocles.

485 ἀνωγνία τύχη, *fate, necessity; 'any calamitous event, resulting from fate.'* In the present passage, it denotes *captivity, slavery*. In line 803, ἀνωγνία τύχη is the *danger* which threatens Tecmessa, upon the death of Ajax. In Electra, 48, it denotes the *sudden and violent death* of Orestes, in the Pythian games. 'Nullum est, here Ajax, hominibus gravius malum, | quam fors necessitatis adsciscens jugum :.' Grotius.

487 Lobeck observes, that Achilles Tatiuss (de Amore Leuc. v. 17. p. 454) humorously parodies this passage: ἰλιυδία μιν, ὡς ἴφου, δούλην δὲ νῦν, ὡς δοκίμῃ τύχῃ.

488 a. εἴτις τις: as the *si quis alter* of the Latins. Εἴτις or εἰ is often used with τις, and τις ἄλλος, τί ἄλλα, to mark a superlative. (Matthiæ, p. 940. § 608.4 and p. 974.) Εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ἰΚρῆς ἀξίος ἵσσι θαυμάζεσθαι Xen. Καὶ τλήμη, εἴ τις ἄλλος ἀνθρώπων ἴφου, Phœniss. 1612. Εἴ τις βροτῶν, θαυμαστός, CEd. C. 1664.

488 b. "Ἄλλος is often, as in this line, omitted. So Ἡμῶς δὲ προσμίνωμι; ἢ τί χρὲ ποιεῖν; Trach. 390. "Ἡ σπουδαία τις; Hecub. 866. "Ἡ Πανὸς ὀργὰς, ἢ τινὸς (ἄλλου) ὄν; Medea, 1169. Τί οὖν τούτων ἴσθι αἴται, ἢ ἴσθι, &c. Xenoph. Ec. iii. § 3. Ἄσκηθίς δὲ ὁ Πίτρος καὶ οἱ [ἄλλοι] ἀπόστολοι, Act. Apost. v. 29. See Elmsley, Medea, 1140; and Bos, Ellipsis, word ἄλλος.

488 c. σθίνοντος ἐν πλούτῳ: the *is* is often redundant.

490 a. καὶ σὴ μάλαστα χεῖρι: these words are intended not (as Hermann and Schaefer suppose) that Ajax, a contemner of gods, might be the less displeased at Tecmessa's humble mention of them, in the preceding line; but as an appeal to his justice: if he had been the prime agent in effecting her calamities, from him she might justly expect a continued protection and friendship, for herself and Eurysaces.

490 b. ἰσὶ, 'ex quo,' since, from the time when, i. e. ἐξ ἐκείνου τοῦ χρόνου, ἰσὶ See Dr. Blomfield, Agam. 39. Choeph. 598. Ἐπι ἡτέρε, Medea, 26.

491 τὸ εὖν λίχως ζῶντων: the preposition *eis* being understood. So Euripides, ἢ δὲ σύναιμον λίχως ἔλθῃν, Phœniss. 831. (See Porson.) The phrase is equivalent to that of Homer, ἰμὸν λίχως ἀντίδωσαν. Εὐφρονῶ τὰ εὖ for ἰθὺς σοι ἰμί.

492 "I beseech you by (*ἰφιστίου*) our Domestic Jove," i. e. the Jove who presides over the (*ἰστία*) hearth and union of families. Those who live under the same roof (says the Scholiast) invoke 'Jupiter Ephestius,' as friends appeal to 'Jupiter Philius.' 'Ἐφίστιος' is also a general title of Jove, as the avenger of violated hospitality. The *ἑοὶ ἰφιστίου* included Jove, Vesta, Juno, Minerva, Mercury, the Lares and Penates. A suppliant, by betaking himself to the hearth, considered himself under the powerful protection of these Deities.

493 ἧς: the relative often agrees in case with the antecedent: see note 115.

494 μὴ ἀξιώσης do not think it right, or befitting. This verb occurs in the rarer sense of *honouring, regarding*, (1114) οὐ γὰρ ἤξιου τοὺς μηδίνας. See Dr. Blomfield, Prometh. 223.

495 Χιρίαν for ὑποχιρίαν: 'giving me up into the power of any one.'

496 τελευτήσας, dying; βίον life understood. Brunck's insertion of *μ'* is unnecessary: See Dr. Elmsley, CEd. T. 461.

497 Ταύτη, i. e. ἡμέτερ, not (as the Scholiast says) εἴσως or κατὰ τοῦτον τὸν τρόπον.

499 a. Τροφὴν life: i. e. mode of living. Τροφὴ has this sense, CEd. Col. 336. Antig. 918.

499 b. δουλίαν: "All compound adjectives, and such as end in *ος*, were declined, by the ancient Greeks, with three genders. When the feminine forms became obsolete, the poets and Attic writers occasionally revived them, for the sake of ornament and variety." Porson, Medea, 822. Thus δουλίαν for δούλιον: and γυναικία, Ajax, 938.—See Dr. Monk's note, Hippol. 437.

500 Sophocles imitates Homer, II. ζ. 459:—Καὶ ποτὶ σις εἴπησιν, ἰδὼν κατὰ δάκρυ χιούσαν. | "Ἐπτερες ἦδὲ γυνή, δὲ ἀριστίαις μάχισθαι | Τράϊον ἰπποδάμων, &c.

501 'Ιάπτω to cast, is derived from *ἰεσ, missile*: it is here used in the sense of *aiming at or reaching*. (Dr. Blomfield, Septem. 286.) Musgrave suggests *λαγοῖσι δάπτων, sermionibus mordens*.

502 Στρατοῦ is genitive after ἰσχυεῖς: see note on ἀριστίαις στρατοῦ, line 435 c; and Matthiæ, p. 479.

503 a. "What slavery does she now sustain, instead of what felicity!" Ζῆλος felicity, or an object of envy. This sense occurs more generally in the form of the verb ζῆλῶ: as ζῆλῶ σε, I esteem you enviable, I admire your good fortune. See Dr. Blomfield, Prometh. 338.

503 b. Λατρεία is said, by Suidas, to be δουλία ἐπὶ μισθῶ.

503 c. Τερίφω is often used by Sophocles as a stronger word for ἴχιν: so, τερίφω θυμὸν, Ajax, 1124. "Ὀμμα Γέργονος τερίφω, Herc. F. 990: ἰσχυόν τερίφω, CEd. T. 356: τερίφω φέβω, Trach. 28. (See Monk and Valckenaer, Hippol. 369) Τερίφω is applied to the *having or enduring for a long time, some calamity, which comprises the idea of increase*: so (in this line) τερίφω λατρείαν: τερίφω ἔταν, Ajax, 644: τερίφω δύμα, Trachin. 108. The derivative ἰντροφός seems to have a somewhat similar meaning: as ἰντροφός γῆρῶ, one who is possessing, or labouring under, old age, Ajax, 624. Μὴ μύχθῃ ἰσχυαῖς ἰντροφός, "Thou hast caused me long to struggle with these calamities," CEd. Col. 1362. In a similar idiom, the calamities, which we (τερίφω) nurse, or which are (ἰντροφός) reared up with us, are said to reside with us, and vice versâ: see note on line 611.

504 a. δαίμων, properly a god or goddess, from δαίμων knowing: often used for evil Genius; adverse fate, sad necessity, occasioned by the evil Genius.

504 b. 'Ελθῶ, will harass, distress, persecute: see note 275. From futures in *ωω, αω, οω, ιω*, the Attics reject *σ*, and contract the remainder. Matthiæ, p. 216. § 173.

506 ἀλλ' αἰδοῖται, &c.: Αἰδοῦμαι, I reverence, regard, fear with a degree of respect. Οὐκ αἰδῶ τὸν θεμισθία πατήρα τὸν σὸν, καὶ τὴν τῶν πολλῶν ἰθὺν κληροῦχος Διάνττιαν. Eumathius de Ismen. l. 3. p. 106. (See Lobeck.)

Προλείπων is used for προλείπειν, αἰδομαι being often construed with an infinitive: as Αἰδοῦθιν μιν ἀνήσασθαι. Xenophon (Cyp. 8. 1. 31) applies the word αἰδοῦμενοι to those who τὰ ἐν τῷ φανερῷ αἰσχρὰ φεύγουσιν: Αἰδῆσαι προλείπων may, therefore, be rendered "reverently shun the abandoning of thy father." See Elmsley, Heracl. 1027. See note on line 136 b.

508 Κληροῦχον. Κληροῦχος is 'one who has a certain portion of land assigned to him by lot:' πολλῶν ἰσῶν κληροῦχον, 'one who has many years allotted to him,' i. e. aged. (κληροῦχον, μέισχον, Suidas.)

509 ἀρᾶται, puts up her prayers: (see Horace, Od. iv. 5. 13.) Homer often uses the word in this sense: so ἀρητήρ, a priest, 'one who puts up prayers.' (See Matthiæ, p. 552.)

510, 511 "Pity thy child,—since deprived of (προφῆς νίας) such education or maintenance as befits his youth, σοῦ μόνος destitute of thee, he will (δοίονται) pass his days under unfriendly guardians," &c.—Ei for ἔτι.

511 a. Understand βίον after δοίονται: so Euripides, ἅπαις δίοιαι, Rhes. 982. Erfurd and Lobeck explain δίοιεται by κομισθήσεται, χωρισθήσεται, he will be torn away, separated: Hermann leans to τωσδ about, driven here and there; "jactari, huc illuc trudi."

511 b. Μόνος for μονόμενος: adjectives, denoting want, are often followed by a genitive: as φίλων ἕρημος, γυμνὸς στολισματος, Matthiæ, p. 470. § 329.

512 The commentators, who place a comma at φίλων, connect the following words with εἰςτιμι in line 510; or understand ἐνθυμούμενος, or some similar word. The long stop at φίλων gives to the next sentence the air of an exclamation: *What a calamity is this, which when thou diest, thou wilt dispense (μυμῆς, or, occasion) both to him and to me!*

514 εἰς ἔτι βλίτων. The εἰ in ἔτι is lengthened by the following βλ, according to the canon of Dawes; that "the scenic poets never shorten a syllable before the concurring consonants βλ, γλ, γμ, γν, δμ, δν." Porson remarks (Hecuba, 302.) that this rule is observed by

Euripides, but often violated by Æschylus, Sophocles, and Aristophanes.

515 Σὺ γὰρ μοι πατρὶδ' ἤστουσας δεξ. καὶ μητιῖ' ἄλλη μοῖρα τὸν φύσαντά τι, &c. The usual reading of this passage is,—εὐ γὰρ μοι πατρὶδ' ἤστουσας δεξι, Καὶ μητιῖ' ἄλλ' ἢ μοῖρα τὸν φύσαντά μί. The reading adopted (by Erfurd and Porson), in the text, rescues Ajax from the disgrace of having murdered Tecmessa's mother, and affords a double accusative, to which the plural οἰκήτορας may be referred in apposition. [Hermann conjectures, that a line, in which Tecmessa had stated some particular relative to her family, is omitted after line 515; and that the connective particle καὶ, line 516, would thereby have its proper force.] Αἰστώω, delco; blot out, destroy.

516 "And another fate destroyed my mother and father, (who are now) deceased inmates of Orcus." So Euripides, λάος οἰκήτωρ Διού, Androm.

517 a. Θανάσιμος here dead, defunct; sometimes, deadly. Trach. 758; and dying, Phil. 819.

517 b. Αἰδῆς is, with the Attics, a disyllable, as αἰσσα, οἰστίς, &c.

519 a. πλωῦτος (like the Latin ops, opes) help, power, resource. Πᾶσα for πάντως, "wholly, so that I feel not the absence of country and parents."—'Ἄτὰρ σύ μί σοὶ πατὴρ καὶ πότνια μήτηρ, &c. II. ζ. 429.

519 b. 'Ἐν σοὶ, by thy means: 'my preservation wholly depends upon you.' (See Dr. Blomfield, Persæ, 177.) So ἐν ἡμῶν κείμεθα, CEd. C. 247: ἐν σοὶ γίγνεται, CEd. C. 392. 'Ἐν σοὶ γὰρ ἰσμεν, CEd. T. 314. (See Dr. Monk, Alcest. 289: and Elmsley, Medea, 223.)

520—524 "— quippe omnes quibus | obvenit aliquid dulce, meminisse addacet: | nam gratia altera alteram semper parit: | at cui levis memoria factorum bene, | nunquam hunc putabo cordis excelsi virum:" Grotius.

522 Χάρις χάριν: this repetition of words is usual among the Greek poets: ἔσ' οὐδὲν ἢ χάρις χάριν φέρι, CEd. C. 779. Χάρις γὰρ ἀντὶ χάριτος ἰλθίτω, Eurip. Hel. 1250. ἀφιλαπαρᾶ ἀφίλοις, Ajax, 620. Πάμπαν ἱππιμην, 739. μόνος μόνῃ, 1233.

Πολλὰ πολλαῖς (a favourite combination :) See Elmsley, Heracl. 919. So, ἔρις ἔριν ἀντιφρονίους, Phocyl. Δίκη δίκην ἵσταται καὶ βλάβη βλάβην, Zenob. Prov. C. 3. p. 328. "Gratia gratiam parit," Sen. de Benef. 2. 12. (Lobeck.)

522 b. Πού τὰς φίλας δῆτ' εὐφρόνας διίξεις, ἀναξ, | ἢ τῶν ἐν ἰνῆ φιλότατων ἀσπασμάτων | χέριεν τῷ ἔξει σαῖς ἰμῶ, κίτης δ' ἰγώ; Hecub. 818. 'Per connubia nostra, per inceptos hymenaeos, | si bene quid de te merui, fuit aut tibi quicquam | dulce meum, miserere,' &c. Æn. iv. 316.

523 a. μνήσῃς, recollection of a kindness, ἀπαρτίσθους away; i. e., "perishes from forgetfulness or indifference:" so S. Italicus,—"dulcesque marito | effluere tori," ii. 627.

523 b. Πάσχειν εἶ or πάσχειν ἀγαθὸν denotes 'to receive benefit or advantage,' and is opposed to ποιεῖν εἶ 'to confer favours:' Vigerus, p. 277.

524 This line is usually read, Οὐκ ἂν γίνοιτό ποδ' οὗτος ἐγνητὴς ἀνήρ. Porson, in banishing the anapest from the third place, proposes four modes of amending the line—

Οὐκ ἂν ποδ' οὗτος ἐγνητὴς γίνοιτ' ἀνήρ.
Οὐκ ἂν γίνοιτ' ἀνήρ ποδ' οὗτος ἐγνητὴς.
Οὐκ ἂν γίνοιτ' οὗτός ποσ' ἐγνητὴς ἀνήρ.
Οὐσσοι γίνοιτ' ἂν οὗτος ἐγνητὴς ἀνήρ.

Pref. to Hec. p. x.

On a subsequent occasion, he does not object to reading (what Erfurdt and Hermann adopt)

Οὐκ ἂν γίνοιτ' ἴδ' οὗτος ἐγνητὴς ἀνήρ.

525 'Ὡς κἀγὼ, i. e. ἔχω δίκτον: "Ἐχέω δίκτον, to have compassion. See note 266.

526 αἰνίσις, you would commend, assent to, acquiesce in. See this sense of αἰνίω illustrated by Dr. Blomfield, Agam. 97; and Dr. Monk, Alcest. 2. See, also, Monk (Hippol. 37), who observes, that the future of αἰνίω, in Homer, is αἰνήσω; in the tragedians, αἰνίσω.

527 a. πρὸς ἑμοῦ, on my part: so Xenophon, "I trust that I shall not be without thanks, οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης:" see Vigerus, p. 661.

527 b. Κάριτα is the poetic word for μάλα. Dr. Elmsley, Colon. 65.

528 σολμῆ, she is disposed, or can pre-

vail on herself. See Monk, Alcestis, 287.

[Ταλμαῶ, sustineo, volo: so Sophocles, Electr. 1050. τὰμ' ἴση Ταλμῆς ἰστανίω: Dr. Blomfield, Prometh. 1035.]

531 a. But, φόβοισι on account of my alarm, I rescued (or liberated) him, i. e. 'from the danger of being slain by you.' (Erfurdt.) I removed or sent him out of the way: Brunck, Lobeck, and Billerbeck.

531 b. φόβοισι is dative of the cause. See Brunck's note on Antigone, 1219. See Matthiæ, p. 568. § 403 b. The dative, when it is rendered by on account of, is put after verbs of all kinds, as the Latin ablative. See, in this Play, ἄνωγ, 82. Antig. 391. 1219. Phil. 1012.

531 c. καὶ — γι. The union of καὶ with γι, some word or words being interposed, is a common construction. See examples, Dr. Blomfield, Prometh. p. 82.

532 'Ἐν "during these calamities of mine?" in allusion to his frenzy.

534 a γι' τ' ἦν ἦν is Porson's emendation for γι' τ' ἦν ἂν: he affirms that the Attics never use the combination of γι' τ; and that the diphthong in τσι never suffers elision; but, by crasis, renders a short vowel long: Medea, 863. See, also, Dr. Monk, Hippol. 443.

534 b. Porson prefers τοῦμοῦ τοῦ 'μοῦ. See Matthiæ, p. 60.

534 c. Πρίσπον δαίμονος, 'this deed would have well suited my evil genius.' The verbs "to accommodate one's-self to, to become," are usually attended by a dative; but πρίσπειν is found also with a genitive: see Matthiæ, p. 540. § 386. 4. obs.

535 Ἀγκίσαι, i. e. ὤσσει, "that I might prevent (or ward off) this." So Homer, ἤκεισ' ὄλεθρον. See, also, Ajax, 728. See note 360 b.

536 ἐκήνω I commend the deed, and the precaution which (ἴδου) thou hast adopted. Ἐκήνω used for ἴστανω: "The aorist is often used for the present, even where it cannot be rendered to be wont, especially in the tragedians:" as ὤσσει, Medea, 273. Ἐκήνωσα, Orest. 1687. Ἀπίστωσα, Iph. Aul. 510. Ἐδιξάμην, Soph. Electr. 668: Matthiæ, p. 739. Παρήνωσα, Philoct. 1434. Ἀπίωμοσα, Phil. 1289. See Hermann's Vigerus, p. 746.

537 *ὡς ἐκ τῶνδε*, "as things are now situated;" or, in the present case. So Thucydides, *ὡς ἐκ τῶν παρόντων*, iv. 17. For *ἐκ τῶνδε* in the sense of *dehinc, postea*, see note 823 b.

539 *προσπόλοις*, by his attendants: the dative is used for *ὕπὸ* with the genitive: *κασιγνήτοισι δαμίνετι*, slain by the brothers. *Ἀσιμάζοντό σοι* for *σοῦ*, Ajax, 1342: *θιοῖς* (for *θίων*) *εὐσεμείους*, Ajax, 1129: *κυδάζεσαι Ἀργείοις*, Ajax, 722. See Matthiæ, p. 551. § 392 β.

540 a. *τί δῆτα μίλλαι μὴ οὐ*, &c. So, Æschylus, *τί δῆτα μίλλαι μὴ οὐ γυγανίσκιν τὸ πᾶν*, 648. Prom. Two simple negations are often joined in a sense, which continues negative, *μὴ οὐ* and *οὐ μὴ*; Matthiæ, p. 930. § 601. See note 878 b.

540 b. *ἴχην παρεούσαν* for *παρεῖναι*: see note 266.

543 *art thou speaking to one who is approaching; or to one (λαλιμμένην λόγου) who is ignorant of thy direction?* i. e. who hears it not, obeys not. *ἀίσιεσθαι not to understand or be ignorant of* occurs in Euripides; *ἀλιμμαι τῶν ἐν Ἑλληνισμῶν*, "I am ignorant of the Grecian institutions," Helen. 1262. *ἀίλιψαι τῶν ἱμῶν βουλευμάτων*, "thou dost not reach or understand my counsels," Orest. 1185. Musgrave and Vauvilliers interpret *λαλιμμένην* by *being at such a distance, that he is unable to hear*.

544 *ἴδῃ*: see note on line 1168.

545 *ἄξει* (for *φέρει*) *bring him*: as *ἄξειν λουτρὰ*, Eurip. Elect. 791: *ἄξειν δῖον*, Il. ζ. 264.

546 *νισφαγῆ φόνου*, *this fresh (or late) laughter*: pointing to the mangled herds.

547 *ἔπειρ δικαίως ἱμέδ*, &c.: From the Homeric phrase *εἰ ἱεῖόν γ' ἱμέδ ἔστι*.—*Δικαίως* has the sense of *ἀληθῶς, ἀσφαλῶς, truly, undoubtedly*. See CEd. T. 853 and 1283. So *ἄδικαίως, true*, Trach. 348. Phil. 83. CEd. T. 1158.—*τὰ παρόντα*: the *τὰ* seems somewhat pleonastic.

548 *ἀμούς νόμους*, *stern, inflexible, or rigid manners, disposition*. Eustathius interprets the passage by *τροπῶς στερειῶς καὶ ἀνιδότους*. (*Νόμος, ἡ φύσις τοῦ γαργυρῶτος*, Suidas.)

549 *πυλοδαμνῶν*, *to break or tame a*

colt, here denotes *to train or mould*. *Κατὰ* is understood before *φόνου*.

550 *ἔ παῖ*, &c. 'Virtute sis par, dispar fortunæ patris:' Attius, Macrobian. vi. 1. 'Disce, puer, virtutem ex me verumque laborem, | fortunam ex aliis:' Æn. l. 435. 'O nate, nate, vince fortuna patrem, | par reliqua patri: nec malus censeberis. | Nunc hoc beatus vive, quod præsentium | nullus malorum sensus ad te pervenit. | Nil quippe scire vita jucundissima est, | discas priusquam gaudia et luctus pati:' Grotius, Stobæus, Tit. 78. Ζηῦ, ἄλλοι σοι θεοὶ, δότι δὴ καὶ τότῃς γίνεσθαι | καὶ ἴ μὲν, ὡς καὶ ἰγῶ πτερ, ἀρεγία Τρώισσιν, | ὅδε βίην ἑβγαδόν, καὶ ἴλιον ἴφι ἀνάσσιν, Il. ζ. 476. Οἷς θεοὶ δῶν εἰ ἀνδρας ἰλθῶσι τύχην μιν κρείττονα τῷ πατρὶ, ἀρετῇ δὲ μὴ χείρονα, Coriolanus, speaking of his sons, Dionys. Hal. viii. p. 513. Θυγατρὶδῶς δὲ εἰ γίνεσθαι, τύχῃ μιν, ὃ θεοὶ, δινίγχοι τοῦ πάππου, τὰ δ' ἄλλα ἴμοις γίνεσθαι, Demosthenes, Libanii, T. iv. p. 252. (Lobeck.)

551 *and thou wilt be no mean (or dastardly) person*. The *ἔν* before *γίνεσθαι* gives to it a *future sense*: see note on line 88 a. (Matthiæ, § 513.)

552 *ἴχην ζηλοῦν σοι*, *I may esteem thee fortunate, or enviable*. *Ζηλοῦ σοι* is a form of expression, which implies admiration and congratulation. See Dr. Blomfield, Prometh. 338.

555 *τὸ μὴ φρονεῖν*: Valckenaer, Brunck, and Porson, consider this line to be spurious.

τὸ χεῖρον, τὸ λυπώσθαι: see note 260 b.

556 a. *πρὸς τῶντα*, i. e. *εἰς τὴν ἡλικίαν τοῦ φρονεῖν*.

556 b. *δι' ὅπως διέξεις*: "Ὅπως in the sense of *quomodo, how, in what manner*, is usually followed by the future indicative instead of the subjunctive. *Δι' ὅπως λύσομεν*, CEd. T. 406. *Σὺ δὲ ὅπως ἐκκλίψεις*, Philoct. 55. *Δι' ὁμοιοθεῖναι, κλισίας ὅπως γιήσῃ*, 77. "Ὅπως κρύψεις τὰ φηφρέζου τὸν ἄνδρα, Ajax, 1040. (Brunck is of opinion, that *φρονεῖν*, *φράζεσθαι*, or some similar infinitive, is understood before *ὅπως*.) This construction is instead of the latter verb in the infinitive mood: see Matthiæ, p. 798.

557 *οἶος ἐξ οἴου*, "what an illustrious son from what an illustrious father." This formula is often used in contrasting opposite conditions, difference of cause and effect, and reverses of fortune, &c. *Οἶον ἀνδ' οἶον Δουριῶν*, Trach. 994. *Οἶαι* (i. e. *calamities*) *οἶος ἀν ἰλαύνεται*, 1045. 'Εξ οἴου οἶον, M. Antonin. 'Εξ οἴον ἐς ἀ! Arist. Rhet. 1. 9. *Μαζίωσι δ' ἡμετέροις, οἶος ἀν οἶον ἐρεῖ*, Longus, Past. 4. 'Αφ' οἶον ἐς οἶα. *Οἶος ἀν οἶος ἔχουσιν*, Ajax, 923. (Gataker, Ant. p. 372.) See Monk, Alcest. 145.

558 a. *τίως*, so long; the corresponding word *ῥως* being understood.

558 b. *κούφους ἀνίμους*, light or gentle gales: metaphor taken from tender flowers, which are destroyed by too rude and violent a wind. 'Ut flos in septis secretus nascitur hortis, | quem mulcent auræ,' Catullus, 63. *Καὶ τριφόρμνοι τῆ διηικαῖ τοῦ ἀνίμουτος ἐκρήρη, ἀίρα ὑγρὸν ἔλαοται, ἄσσι νέπειο παιδες*, Dio Chrysost. Orat. 12. p. 202. B. *Ἄδρει Ζωογόνοι*, Pallad. 123, Anthol. *Πνοα ψυχροτόφοι*, Orph. H. 37. 22. "Ἄνιμοι φουτοεργόνοις, Lucian. "Zephyrus in plantas nutritivum exercet," Plin. N. H. 18. 34. (See *Lobeck's* note.) *Τὸ γὰρ νιάζον ἐν ταῖσδε βίονεται | χάρουσι αὐτοῦ καὶ νῦν οὐ θάλασσε θεοῦ, | οὐ δ' ἔμβροσ, οὐ δὲ πνιμῶστων ἐὶδὲν κλονεῖ*, &c. Trachin. 144. *Οἶον ἔρως—ἰλθὼν ἔκαστιν ἀνιμος σὺν λαίλαπι πολλῇ | βόθρου τ' ἔξιστριψε*, &c. Iliad, ε. 57.

559 *ἀτάλλων* for *τρέφω*, cherishing or nursing delicately. 'Ατάλλων is applied by Homer and Hesiod to the sporting and frisking of the young. *Εἰς* is understood before *χαρμονῆν*.

560 a. *ἄδα*, when colloquially interposed, is often attended with *σάφ'*, as *σάφ' ἄδα*: see Dr. Blomfield, Prometh. p. 44.

560 b. *ὕβριση* is Elmsley's emendation for the usual reading, *ὕβρισι*; the future of *ὕβριζω* being *ὕβριω*, and not *ὕβρισω*.—See note 504 b. *Μή τις ὕβριση* "No one will insult thee with odious contumelies," &c.: see note of Elmsley on Dawes' canon, at line 83.

561 *χωρῆς* is often used in the sense of *seorsum*: apart, asunder. See Bp. Blomfield, Agam. 620.

563 a. *ἴμακα*, entirely, wholly: see note on line 122.

563 b. *καὶ although, τανῦν at present, οἰχνοῦ he is delaying, ἐπλωπῆς* (poetically for *ἔκδημος* or *τῆλι far*) at a distance, abroad.

564 *Δυσμινῶν θήραν ἔχων* for *δυσμινῶς θηρῶν*, hunting, i. e. *plundering* or *seizing the enemies*. Æschylus applies *θηρῶν* to the capture of men, Persæ, 238. See line 721, and 343, whence it appears that Teucer had gone upon a predatory incursion against the Mysians.

565 a. *ἄνδρ. ἁνωσε.*, warriors. 'Ενάλιος, *πρωαῖ*, as belonging to Salamis.—*Εἰναλίαν* is never used for *ἰναλίαν*, except in the choruses. Forson, Phœnis. 3.

565 b. *Ἀπῶς*, people, Attic for *λαῖος*: both words are used by the tragedians. See Dr. Blomfield, Septem, 80.

566 *ἐπισηκῆτω* (*I enjoin*) is often used, in reference to the earnest injunction or requests of dying persons. 'Επισηκῆτω, in the sense of *commanding, enjoining*, is frequent in Herodotus. (See Bp. Blomfield, Persæ, 107, 746.) "This whole speech of Ajax carries with it the air of his last will and testament: he gives orders to his wife and friends, as a man immediately about to quit the world. This raises the passion of pity in the spectators, and prepares them for the catastrophe:" Franklin.

569 a. 'Επιβοία λίγω:—*Μνηστῆρ γὰρ ἦν μοι ποταμῶς, Ἀχιλλῶν λίγω*, Trach. 9. *Σὺ δ' ὦ Ποιάντας παῖ, φιλοκτήτην λίγω*, Philoct. 1261. "Ὅσων γε καὶ ἥρωες ἐκίνοι, Μνησθῶντα λίγω καὶ Πλάτωνα, Longinus, De Subl. c. 4. *Οἱ κατὰ τὴν Ἀσίαν ὄντες δυνάσται τότε, λίγω δὲ Λουσαίαν*, &c. Polyb. 5. 90. 'Ἄλλ' Ἀντικλίαις ἔσσον ἦλθε Σίεφος, | τῆς οἷς λίγω ται μητρὸς, Æschyl. Arm. Judic. *Ὁδ' μῦζον ἀγαθὸν εἴκασθαι τις οὐ τολμήσει, λίγω δὲ βασιλείας*, Polyb. x. p. 851. "Ὁσ' ἀπάντων μὲν ἀμήχανον καὶ μνηστικῶσιν προῶνται, μὴ ἔτι τῶν ἰδίω λίγω μετασπάσωνται, Arist. Panath. t. i. p. 109. *Περὶ τῶν συμβιωσάντων Ἰουκράτου, Θεοδίκτου λίγω καὶ Θεοπέμπτου*, Dionys. Hal. Τίχρ. c. 21. p. 111. From these examples (collected by *Lobeck* and *Hermann*) it seems, that when a nominative or vocative precedes

λίγω, it is usually attended with an accusative; but when preceded by a genitive or dative, the noun with which λίγω is construed, may be placed in the same case.

569 b. The *Eribæa* of Sophocles is by some called *Melibæa* and *Peribæa*: her father is said to be *Alcathous*, or *Porthoon*. See Lobeck's note, who refers to Pind. Isthm. 6. 67. Diodor. Sic. l. iv. 317. Hyginus, fab. 97. Heyne, on Apollodorus; &c. &c.

570 σφίη for *σι*. So *Œd. C.* 444. *Electra*, 1070. See *Elmsley*, *Medea*, 393.

571 a. Dr. *Elmsley* considers this verse to be spurious: "Perhaps it was inserted by some scrupulous critic, who thought that the expression *γηεβοσκὸς σὺς ἀίη*, in the preceding verse, required some qualification. The words *σὺς ἀίη* may be translated, *as long as they live*: Compare *Œd. T.* 275. *Trach.* 1204." 'Αἰδῖω γὰρ ἔστι δινὸς μυχθὲς, *Anacr.* 56. 10. (See Dr. *Elmsley*, *Heracl.* 1014.)

571 b. τοῦ κάτω θεοῦ, "of the nether God." See note 35 a.

571 c. *Μίχθεις*, commonly an adverb, is used also as a conjunction; *donec*: See *Matthiæ*, § 623. p. 988.

572 ἀγωνάρχαι, (used for ἀγωνοδίται) *umpires* or *presidents* of a contest: the supposed injustice of awarding to Ulysses the arms of Achilles, here recurs to the mind of Ajax.

573 a. *Θήσουσ'*, *shall propose*, *i. e.*, as the prize of a contest. So *Isocrates*, *τρίται αἰθλον*. *Pono* (for *propono*) has the same sense: 'Velocis jaculi certamina ponit in ulmo,' *Georg.* 2. 530. 'Ponam certamina classis,' *Æn.* 5. 66.

573 b. *λυμίων*, 'that *destroyer* or *pest* of mine.'

574 *ἰώνυμος* (used transitively) *which gives thee thy name*, or, *whence thou art named*. *Hemsterhuis* observes, that *ἰώνυμος* has a double sense; either, "who derives his name from another:" or "who gives his name to another." See note on line 430.

575 *στέφρων*, *nimbly moving* or *turning it*; as displaying ease and skill in the management of it.

576 The *πύργαιες* of a buckler were inner rings, through which the wearer inserted his left arm: they were often made of leathern thongs; hence the *πύργαιες* is here called *πολύρραφος*, *much-sewed*, *formed of many thongs*. *Eustathius* affirms, that the shield of Ajax had not a *πύργαιες*. This celebrated seven-fold shield was the workmanship of *Tychius*.

577 *κοινῶς* adverbially (see note 197 a; for *κοινῶς* or *ἐμοῦ*, "together with me.") The arms of illustrious warriors were (as appears from this line) sometimes buried with them; but more usually placed upon their tombs, or burnt on their funeral pyres. *Sil. Ital.* 13. 693. *Æn.* 11. 196. *Odys.* λ. 74. II. ζ. 418. *Æn.* 6. 232.

578 *ὡς τάχος*, "as quickly as possible." See *Matthiæ*, p. 666. The expression is varied by *ὄσον τάχος*, *ὄτι τάχος*, *ἔν τάχῃ*, *σὺν τάχῃ*.

579 a. *πάπτου*, imperative active of *παπτῶν* to *fasten* as *with a wedge* or *bar*. *And close the door*.

579 b. *Nor* (*ἰσικ. γίους δάπτει*) *weep before the tent*; *i. e.* 'in public.'

580—583 "promptum flere femineum genus: | sed reprimet temet. medicus haud recte sapit, | ad vulnenum vim sola qui adfert carmina:" *Grotius*.

580 a. *Δακρῶν* lengthens the penultimate.

580 b. *for a woman is* (*φιλοκτιστη*) *powerful in exciting compassion*. So Dr. *Blomfield* (*Agamemnon*, 232) interprets *φιλοκτιστον βίβλος* by *telum misericordiæ atroxem injiciens*. Or, *φιλοκτιστον*, *prone to tears*; as in *Medea*, *γυνὴ δὲ θῆλυ*, *κάπτι δακρῶν ἔφου*, 924. *Suidas* interprets *ἰσικηνοῦς* by *profuse*, *indecorous*, such as is seen on the stage.

580 c. The neuter gender (*φιλοκτιστων*) is often applied to persons. So *Θυμὸς δ' ἐν κακῶς οὐ ζῆμφορον*, *Œd. C.* 592. The Latins have the same idiom: "Varium et mutabile femina;" and, "Triste lupus stabulis:" *Virgil*.

581 a. *πύργαιες* (*κάλυπτει*, *Hesychius*) *hide thyself*, *i. e.* "withdraw"; *σινυτή* being understood. So *ἀπίκρυψαι* for *ἀπίκρυψαι ἑαυτοῦς*, *Thuc.* 5. 65: *καταπαύσας* for *καταπαύσάμενος*, *Hecub.* 912: *ἰσικη* for *ἰσικηνοῦς*,

Orest. 789: ἔγχει for ἐγίχου, Iph. A. 624. See Porson, Orest. 288: and Dr. Monk, Alcest. 922. See Matthiæ, p. 721. § 496. See, also, 355 b.

581 b. *It is not (πρός) the duty or custom of a wise healer, (Ἐραῖν ἰαφῶς) to mutter incantations over a wound, which (τομῶντι) requires cutting. Πρὸς, the duty of.* See note 319 b.

582. That sickness could be healed by incantations or magical song (ἰσαυδῆ or ἰαφῶδῆ) was a general opinion of Greeks and Romans: Τὸς μὲν μαλακῆς ἰσαυδαῖς ἀμφίπων, Pindar, Pyth. 3. 91. (See Dr. Blomfield's learned note, on line 488, of Prometheus.) "Ipeque ter circum lustravi" (i. e. his sick mistress) "sulfure puro, | carmine quum magico præcinnisset anus," Tibullus, l. 5. 11. "Sunt verba et voces, quibus hunc lenire dolorem | possis, et magnam morbi deponere partem." Horace, Ep. 1. 1. 34.—Πῆμα, any event that causes suffering, is here explained by τραῦμα, wound: which agrees with Vitruvius, as quoted by Barthius, Advers. l. 24. c. 9. p. 118.: "Si vulnus mederi oportuerit, non accedet Mvnicus." See Lobeck.

584 a. μ' ἀρίσκι: a diphthong cannot be elided before a short vowel (see Porson, Phœniss. 1230): the μ', therefore, is μῆ, not μαι; the verb ἀρίσκω being often followed with an accusative of the person, though usually with a dative: as ἄρισκον κριταῖς, Ajax, 1243. Matthiæ exhibits examples, p. 533. § 383. See Dr. Monk, Hippol. 184.

584 b. γλῶσσα τεθηγμένη: so λόγους τεθηγμένους, Æsch. Prom. 319.

586 a. "Nil sciscitare: egregia res modestia est:" Grotius. Μὴ κρινι, do not interrogate: κρίνω for ἀνακρίνω, as Antig. 399. Trach. 195. 314. 388. See note 30 b.

586 b. σωφρονῶν here denotes not to be inquisitive: the (σωφρονῶντι) sober conduct of a woman, chiefly consisting (says Suidas) in not prying into the actions of her husband.

587 καί σι πρὸς, &c. In the form of obtestation, the pronoun σι is often inserted between the preposition and the noun:

(see Monk's learned note, Hippol. 603.) as, μὴ πρὸς σι τοῦ πατρικῆς ἀντομα Διός, Alcest. 1117. Lydia, dic, per omnes te Deos oro, Horace.

588 πρῶδὸς γίνη for πρῶδῆς, do not desert or abandon us. (See note 347). The Latin prodo is used in the same sense. (See Dr. Monk, Alcest. 293).

590 Ἄρκυϊν is used for ἰαρκυῖν, βοηθῶν, ὑπηρεῖν, præstare. Οὐ κάποισ' (for γνώσκεις, ἐπίστασαι) Dost thou not know that I am no longer a debtor to the gods, ἄρκυϊν (τινι or σοι being understood) so that I should assist thee. i. e. 'In vain dost thou implore me, by the gods, who have not so well deserved of me, that, on their account, I should render assistance to any one.' (Hermann.) ὄσσι is understood before ἄρκυϊν.

Brunck understands μοι after ἄρκυϊν, and refers to the gods the act of assisting: "Dost thou not know, that I am no longer a debtor to the gods, with regard to any assistance from them?" i. e. "I consider myself a dead man;" a deceased being poetically said 'not to owe any thing to, or released from obligations to,' the heavenly gods, as he now belongs to the jurisdiction of the Di Inferi. Thus Virgil: "Nos juvenem exanimum, et nil jam cælestibus ullis | debentem, vano mœsti comitamur honore," Æn. xi. "Nil mihi cum Superis: explevi munera vitæ," Maximianus, Eleg. v. 231. Hence Tecmessa subjoins, Speak words of better import; allusions to death and Tartarus being 'mala ominata verba.'

592 Ἐραῖς. Ἐραῖα, loquor. See Dr. Blomfield, Prom. 628.

593 οὐ ξυνίεξις, "Will ye not shut her up in the tent?" Ajax addresses his attendants or the Chorus. (Ξυνίεξις, ἀποκλείσις, Suidas.)

594 μῶρα (i. e. μαρῶς) φρονίς, i. e. σιήθης ἤ, Suidas: Thou seemest to me to be silly (or insatuated) if thou purporest now to discipline (i. e. correct, train) my native (ἦδος) disposition. Ajax alludes to his inflexibility of character; see line 548. ἦδος settled state of mind or body; genius, character.

Ajax and Tecmessa quit the stage.

597 a. *ναίει* for *ναίη*, art situated: so Homer, *Οἱ δ' ἐν Δουλιχίῳ, Ἐχινάων ὄϊάων | νήσων, αἱ ναίουσι* (i. e. *ναίονται*) *πρὶν ἄλλοι*: *Ἡλιδος ἄντα*, Π. β. 626. *Ναίω* seems often used as a stronger word for *ἵστί*; CEd. C. 118 and 137. The similar word *οικίω* is used by Xenophon in a similar sense: *πλείστα πόλεις περι τὴν ἑμιστίαν οἰκοῦσι*, E. 7. 1. 2.

597 b. *Ἀλλήλαυγες*, literally, *wandering in the sea, floating*, seems to be used as a general epithet for islands, the sense of the word being taken from the former part *ἄλι*, *maritime*; see note 232 b. Hermann prefers *ἄλιπλευτες*, *beaten or dashed by the sea*: so Æschylus, *Θαλασσοπληκτον ἦσαν Δίαντος*, Persæ, 312.

598 *πρὶφανετος*: *conspicuous on all sides*.

599—608 "But I, unhappy wretch, am (*μῦμον*) lingering, (*παλ. ἀφ' οὗ χρόν.*) this long time, in the Trojan meadows, *μῆναν ἀνήριθμος*, through innumerable months, *τευχόριμος* worn out, *αἶν ἐνώμαχ χρόνῳ* by the continual lapse of time; *having the gloomy fear or expectation that I shall soon (ἀνύσιον) complete my course to the (ἀπίστεστον) hateful and (ἀΐδηλον) destructive Pluto."*

600 *παλαιὸς ἀφ' οὗ χρόνος* used for *ἐν πολλοῦ χρόνου* or *χρόνιος*, for a long time past: i. e. ἵστί *παλαιὸς χρόνος, ἀφ' οὗ μῦμον*, &c.—*Καὶ οὐ πολλὸς ἐξ οὗ χρόνος ἐς τοὺς κήρυκους ἰγγυγαμμύνοι*, Dion, Cass. 45. 38. *Διακαῶς δὲ αὐτῆς ἐξ ἧς παλὸς ἐξ οὗ χρόνος*, Alciph. III. 8. See *Lobeck*, p. 309.

602 *λιμωνία ποίη*, literally, "grass belonging to a meadow," i. e. *grassy meadow*. Erfurdt reads *λιμωνίδι*: so Dionysius Periegetes, *λιμωνίδος ἄνθει ποίης*, 756. Hermann reads *λιμωνία ποίη μὴ | λων, ἀνήριθμος αἶν ἐνώμαχ | &c.*; but would wish to substitute *λιμωνί ἄπεινα, μῆναν ἀνήριθμος*, &c. *Ego autem miser diu est ex quo Idæa pratensis prætia exspecto, mensium innumerabilis, semper præpete tempore cruciatus*. 'Ἰδαία λιμωνία ἄπεινα intellige 'prætia commorationis in prato Scamandrio,' in quo secundum Homerum pugnabatur, i. e. 'eversioem Trojæ direptionemque.'

603 For Brunck's reading *μήλων* Elmsley suggests *μίλων*, 'belonging to,'

'conversant with,' 'dwelling among.'

Critics much disagree in arranging this passage. *Μῆναν ἀνήριθμος, περσίστην ἰνυμερabilis* is the conjecture of Hermann: so *ὄν πόλεις ἀνήριθμος ἔλλυται*, CEd. R. 179. *Ἀνήριθμος θρήνων*, Electr. Soph. 232. *χρόνον ἡμερῶν ἀνήριθμος*, Trachin. 247.

604 *ἐνώμαχ*, (*ὁ παλῶς μεριζόμενος ἐς τίσσaras ἕρας*, Schol.) equably divided, well-regulated: Brunck. *Ἐνόμαχ* Doric for *ἐνώμος*. Another scholiast explains *ἐνόμαχ* by *ἐκίνητος*, *easily moved*, or *revolving*.—Hermann reads *ἐνώμαχ*, that there may be a closer connection with the supposed root *νωμάω*: *νωμάω* being often used in the sense of *to move, put into motion*. Thus Aristophanes terms the sun *ἰσπανόμενος*, Nub. 567. *Κράξ ἢ αἰθίρη νωμών*, Archias, Epigr. (See *Lobeck's* note.) Virgil, perhaps, alludes to this passage: "*fracti bello fatique repulsi,—tot jam labentibus annis*," Æn. 2

607 a. *ἀνύσιον τὸν Ἄϊδαν*: i. e. *ἀνύσιον (ἔδδον ἢ ἄρμον ἐἰς) τὸν Ἄϊδαν*. So Euripides, *ποιανὸν δ' ἦνυσεν τὸν Ἄϊδαν*, Supplices, 1174. See *Bos*, word *ἔδδον*. *Ἀνύσιον* is the Attic form for *ἀνύσιον*, Porson, Phœniss. 463.

607 b. *Ἀπίστεστον, hateful, detestable*. (Brunck): *ὅ τις ἂν ἀπετρέσασται*, Hesych.

608 *ἀΐδηλον*, (*ἄδηλον, ἀφανές, Ἡερκχίω*) *obscure*: or (*ἀφανιστικόν*) *destructive, fatal*. See *Heyne*, II. β. 455.

610 *Ἐφιδρος*: *The ephedrus was the person who, in the public games, sat by for the purpose of engaging (if the judges deemed it necessary) with the victorious combatant. This was a great advantage to the ephedrus, who, being fresh and in full strength, had to encounter with one already wearied in conquering his former antagonist. In allusion to this circumstance, the Corypheus says, "I am struggling with a longing regret for my native Salamis, and with the expectation of death on a foreign shore: if I conquer these enemies, I have a new antagonist in the frenzy of Ajax."* The passage may therefore be Englished, "*And moreover the incurable Ajax remains as my (ephedrus) last and greatest of calamities.*" (See *Potter*, G.

A., end of chap. 22, book 2; and Dr. Blomfield, Choephoroi, 853.) *Ἐφίδρος is often extended to mean *adversary in general*; and, more especially, an *insidious enemy*, or one who is lying in ambush.

611 ζῆναυλος, i. e. *σύνικος*, one who sojourns in the same tent or house, an inmate. Sophocles is fond of applying this idiom to *calamities* which, by their perpetual presence, seem to reside (as it were) under the same roof: κηλὶς κακῶν ζῆναυλος, Oed. C. 1133. Κακοῖς ἰνυκίοντα, Philoct. 472. Ἀχθῆ ζηνοικῶν, 1168. See note 503 c.

615 φρενὸς διαβώτας, (οἷος alone, βόσκω I feed) *ἀντόγνωτος*, feeding his own thoughts apart, i. e., obstinate, inflexible, self-willed. The metaphor is taken from a sheep, which, having wandered from the flock, is grazing by itself.

Brunck reads *διοβώτας*, and interprets it by "having wandered from his right mind."

617 εἴρηται (γυγίγηται, Schol.) is found, proves, is; a stronger word for *ιστί*.

618 Two genitives sometimes refer to the same noun: see Matthiæ, § 314. Thus χερσῶν and ἀριτῶς refer to ἔργα: "deeds, performed by his hands, (and) of the greatest valour." See note 53 a. Erfurdt construes χερσῶν after ἀριτῶς; ἔργα μεγίστας ἀριτῶς χερσῶν.

620 a. ἴπαισι, have fallen to the ground, have lost efficacy, are disregarded. The contrary form is used by Virgil: "Et bene apud memores veteris stat gratia facti," Æn. 4.

620 b. ἀφιλα, thanklessly received, παρ' ἀφίλοις by the thankless (and) infatuated Atreides. 'Ingratus' has a similar double sense, *unwelcome to, thankless for*. So *ingrata pericula*, 'dangers, for which we receive no thanks.' See note on line 522.

620 c. ἴπαι' ἴπαισι: the repetition of the same word conveys a greater degree of force and πάθος. Euripides is fond of this repetition: see Major's Hecuba, 897. See Ajax, 627. 925. 1205.

621 μελίσις, μωταίσις, Hesych.) in-

fatuated, wretched. So miser is a term of reproach in Latin.

622 σου the enclitic usually denotes an indefinite place, some place, somewhere or other; as ἀλλά σου ἐν μυγάρῳσι, Il. ε. 193. Hence it is applied in a *conjectural* sense, and may often be Englished by *perhaps, probably, if I mistake not*. (See Vigerus, p. 146.)

623 a. Ἐντροφος, possessed of, or labouring under. (See 503 c.)

623 b. παλαιᾷ ἡμέρᾳ length of days, or protracted life. Παλαιᾷ δ' ἡμέρᾳ προσηνίπῳ, Rhesus, 390. For ἡμέρα, in the sense of βίος life, see Musgrave, Phœnix. 550.

624 λυκᾷ, gray, hoary. So Euripides, λυκόχρσα κόμην, Phœn. 333.

626 φρενομόρως νοσοῦντα is labouring under an insane mind; Μόρως often denoting *malady or perdition*. The scholiast explains φρενομόρως by *μανικῶς, φρενοβλαβῶς*: φρενοβλαβῆς is used by Herodotus for *mad, insane*.

627 a. Hermann and the Scholiasts understand οὐκ before αἴλιον: as οὐκ αἴλιον, οὐδ' οἰκτρᾶς, &c. Instances of a similar ellipsis may be found under the words οὐδὲ, οὔτε, Bos, p. 485. So Thucydides, Αἰ φροῖσσαι νῆς, οὐ δὲ ἰ Τισσαφίηνς, viii. 99 (see Duker's note). Ἐντροφον δὲ ἐν αὐτῇ, οὐδὲ ἥπαρ φαίνεται, Lucian, Ver. Hist.

627 b. Linus is stated by Diodorus Siculus to have been the inventor of melody among the Greeks. He is said to have been the master of Orpheus and Thamyris. The strain, called *Linus*, seems to have been melancholy and plaintive; and hence to have designated any *mournful dirge*. See Dr. Blomfield's learned note, Agam. 119.

629 — 631 Δύσμορος, The unhappy woman shall send forth, (οὐκ understood) not the (αἴλιον) usual dirge, nor the (γόν) plaintive song of that sad bird the nightingale; but she shall (Θρηήσι) mournfully utter shrill-toned (φῶδης) wailings, i. e. "her complaints shall not be regulated and musical as dirges or the soft song of the nightingale; but immoderate, excessive, and harsh." Αἴλιον sc. ὕμνον.

628 ἀηδοῦς: ἀηδὼν, gen. ἀηδοῦς is the

Attic form for ἀηδών, ἀηδόνος: see the note of Valckenaer (Phœniss. 458), who enumerates other words used in a similar manner; as γοργῶν, γοργούτος; εἰκῶν, εἰκούτος; χελιδῶν, εἰδῶν, &c. &c. for γοργῶν, ὄνος; εἰκῶν, ὄνος, &c. &c.

Τίς ἄρ' ἄρην, ἢ θρῦς ἢ | ἰλάσας ἀπροκόμοις
| ἀμφὶ κλάδους ἰζομένα, | μονομάτατος ὄδυ-
μοῖς ἰμοῖς | ἀχρήσι ξυνφῶδες; Phœniss. 1530.

"Ἐσ' ἀ λήγνια μινύρεται | θαμίζουσα μάλιστ'
ἀηδῶν | χλωραῖς ὑπὸ βάτσαις, CEd. Col. 671. 'Ἄλλ' ἰμί γ' ἄ σπόνισσ' ἄραριν φρίνας

| ἢ ἴτυν ἐλαφύρεται, | θρῦς ἀτυζομένα, Διὸς
ἄγγαλος, S. Electr. 147. Σὶ τὰν ἱναυλείους
ὑπὸ δινδροκόμοις | μανυῖα καὶ θάκους ἐνίζου-
σαν ἀναβαύου, | σὶ τὰν ἀειδοτάτων θρῦθα

μελῶδῶν | ἀηδῶνα θακρούσασαν, Helena, 1106. 'Ὀς δὲ τ' ἀδύρεται ἄρην ἐπὶ σφίττειροις
νεσσαῖς | ἐλλυμνίους, οὓς τ' αἰνὸς ὄφης ἴτι
νηπιόχροντας | θάμνοις ἐν πυκνοῖσι κατισθίσι'

&c. Moschus, Idyll. 4. 21. 'Ὀς δ' ἔτι Πανδα-
ρείου κούρη, χλωρηῖς ἀηδῶν, | καλὸν αἰδέσθην,
ἴαρος νίον ἱσταμένοιο, | διεδρῶν ἐν πιστάλοισι
καθηζομένην σπικνιόσιν, | ἦτι θαμὰ τραπέωσα

χίμι πολυχηρία φωνῆ, | παῖδ' ἐλοφρομένην
ἴτυλον φίλον, Odysse. τ. 520. "Qualis
populea mœrens Philomela sub umbra |
amissos queritur fœtus; quos durus arator

| observans nido implumes detraxit: at
illa | flet noctem; ramoque sedens mise-
rabilis carmen | integrat, et mœstis late
loca questibus implet:" Georg. iv. 511.

"Non quæ verno nobile carmen | ramo
cantat tristis aëdon, | Ityn in variis mo-
dulata sonos:" Sen. Ag. 660. "Qualia
sub densis ramorum concinit umbris |
Daulias, absumti fata gemens Ityli:"
Catull. 65. 13.

629 ἦσι. Bp. Blomfield considers this
future as of rare occurrence: Sept. 863.

630 ὠδᾶς (as its verb αἰδῶ) is used
by catachresis, for 'ejulatus,' *wailing*:
'Αἰδῶνι στονόσι μίλος ἀμφὶ σικούρη, Opp.
Cyneg. ii. 363: and γόν ὕστατον αἰδόντες,
Id. 548.

631 χερσὶ πλεκτοῖ δούποις poetically for
πλήγματα τῶν χερῶν ὄν δούπω *resounding
blows of her hands*.

632 ἐν στίρεισι πιν., tmesis for πινού-
σαι ἐν στίρεισι. Πινούνται agrees with
πληγῶν, implied in χερσὶ πλεκτοῖ: the no-
minative ἄμυγμα does not make literal

sense with πινούνται; but the poets often
use two or more nouns in construction
with one verb, which strictly applies to
one of them. 'Ἀρ' οὐκ ἔρινος τούτ' ἰχέ-
κισσι ξίφος, | κάκιστον (i. e. ζωστήρα) Ἄδης,
Ajax, 1035. Οὗτοι πολλ' ἐπὶ τῶα ταῖοι
σεται, οὗτι θαμυαῖ | σφινδοῖσι, Archilo-
chus, apud Plutarchum, V. Thes. p. 3. A.
(See Lobbeck, p. 385). 'Ἐσθῆτα καὶ γλῶ-
σαν φερίουσι, Herod. 4. 106. Εἰφός ἢ ἔφ-
χον ἰξάψι ἀμφὶ δέρον, Ion, 1082. Δῶνα
αἰδέρα ἢ Ἄδης, Ajax, 1192. 'Ἄλλ' ἢ σπῆ-
σιν, ἢ θαβυσκαφῶ κόνι κρύψον νη, Electr.
435. Matthiæ, § 612. p. 947. So the
Latin: "alii naufragio, alii a seris
ipsius interfectum eum scribunt," C. Nep.
Hann. 8. "Duces pictasque exure carinas,"
Virg. "Illi florentissima, nos durior,
conflictati (fortunâ) videmur," Cicero x
ad Att. 4. "Oculis, manibus, curibus-
que defossis," Florus. "Armis precibusque
exposcere pacem," Æn. 3. "Ipse Quiri-
nali lituo parvaque sedebat succinctus
trabeâ," Æn. 7. 187. (See Grævius' note,
Duker's ed. p. 629.) Other examples
may be seen, in Sanctius' Minerva, vol.
ii. p. 356. "See Pan with flocks, with
fruits Pomona, crown'd." Pope.

634 a. κεύθων (i. e. ἰαυτόν) for κεύθ-
νοσ. So κεύθω for κεύθεται, CEd. T. 968.
Κεύθων, Electr. 868. Κεύθουσαν, Antig.
911. Κεύθουσ, Septem, 585. [So πάλω
for παλλόμενος, CEd. T. 153. Κυκλώσθω
for κυκλούνται, Trach. 130, and Electr.
1365.] Elmsley (Heracl. 778) asserts,
that κεύθωμαι does not exist, and that
κεύθω occurs in the active form only.

634 b. κρείσσων γὰρ (εἶη understood)
for he would be happier, κεύθων (used for
κευθόμενος) if concealed (i. e. withdrawn
from human eyes) in Orcus:—i. e. 'it
would be better for him, if he were
dead.' So, CEd. T. 1368, κρείσσων γὰρ
ἦσθα μηκίτ' ὄν, ἢ ζῶν τυφλός.—Elmsley
prefers παρ' Ἄιδᾶ.

635 νοσῶν μάτην (temere morbo capri,
i. e. delirare, Hermann) is the same as
νοσῶν φρενοκόπως, line 627, to labour under
the malady of insanity. So Aristophanes,
τί πίτι: τί μάτην οὐκ ὑγιαίνεις; Pac. 95.
Hermann prefers ἰνοσῶν το ἦ νοσῶν.

637 ἦκων, being, used for γινόμενος; ἦσ

in Philoctetes, *Οὗτος πρωτογόνιον ἴσω; | ἤκαστ' οὐδενὸς ὕστερος*, 180.—“An Deus immensi venias maris,” Georg. 1. 29. “Gratior et pulchro veniens in corpore virtus,” Æn. 5. 344.

638 *πολυπόνων*, apparently used for the Homeric *παλόμοχθοι*. Bp. Blomfield (Persæ, 325) renders it by *bellicos labores strenue subeuntium*.

639—640 *no longer remains consistent in his (συνη. ἐργ.) natural habits (or disposition)*, but (*ἰμιλῶ ἑκτός*) is beside or out of them, i. e. ‘is insane.’

639 *Σύντροφος*, what was brought up with us, instilled by nature, natural.

640 a. *Ὀργή*, though generally denoting violent passion, is often used for *τρόπος*, disposition, temper, natural manner or habit. So, *ἐργὴν ἔμοιοι*, Ajax, 1153: *ἐργὴν ἱμίμψω τὴν ἱμῆν*, Œd. T. 337: *ἀνδρόγυντος ἐργά*, Antig. 875. *Ἀστυνόμου ἐργά*s, Antig. 355. See Duker, Thucyd. i. 130. Bp. Blomfield, Prom. 386.

640 b. *Ὀμιλῶ* is a stronger word for *ἑκτός εἶναι*: *ἑκτός*, *φρηνῶν* or *ἑαυτοῦ* being understood, is opposed to *ἴσον γινίσθαι*, *ἑκτός ἑαυτοῦ* or *ἰν ἑαυτοῦ γινίσθαι*. This formula is illustrated by Bp. Blomfield, Choeph. 227.

641 The order of the words is, (*τῷ*) *πυθίσθαι ἴαν δύσφορον (intolerable) ἄταν παιδὸς μίνι σι*: *πυθίσθαι* being the nominative to *μίνι*.

644 *Ἐδρῖψεν*, hath possessed, i. e. ‘hath undergone.’ See note on line 503 c.

645 * *Τὶς αἰὼν Διακιδῶν*, any one of the *Æacidæ*, used in periphrasis, for *τὶς Διακιδῶν*: as *βίον τοῦδε* for *τόνδε*, Œd. C. 1353. *Γίνῃ βροσῶν* for *βροσῶ*, Philoct. 173.

Ajax and Tecmessa enter.

646 ‘*Humana longis cuncta curricula dies | immutat: occulta aperit, et aperta occultit. | Nil non datum sperare: tandem evincitur | mens obstinata jusque jurandum Jovis:*’ Stobæus, Grotii, p. 142.

647 *κρύπτεται*, middle voice; *hides within itself*, ‘conceals in its own bosom.’ Heath considers *φωίνετα* as nominative to the passive verb *κρύπτεται*.

648 a. *ἄιλπτον*: unexpected. *Χρημάτων ἄιλπτον οὐδὲν, οὐδ’ ἀπώμοστον*: Archilochus *Ἐλπιδῶν χρεὶ πάντ’ ἱππὶ οὐκ ἔστ’*

οὐδὲν ἄιλπτον: Linus apud Jamblich. Vit. Pythag. p. 131. *Οὐδὲν ἀπώμοστον οὐτὶ ἀνίλπιστον*: Aristides, t. i. p. 478. (Lobeck.)

648 b. *ἄλίσκωνται*, conquered, taken (as it were) by storm.

649 a. *δινὸς*, dread, solemn; from Homer, β. 755, *ἔρκαυ γὰρ δινού*, &c.

649 b. *Ὀρκος* is said by Porson to denote an oath by words; *βωμὸς*, by victims; *πίστις*, by right hands; Medea, 21.

649 c. *περισκλιεῖς*, very hard, obdurate, inflexible, rigid: from *σπίλλω*, to dry up or render hard. See Lobeck, p. 316; and Gataker, M. Anton. pag. 153.

650 *who, at that time, was vehemently obdurate*; i. e. in reference to Tecmessa’s entreaties. *Τὰ δυνὰ* for *δυνῶς*: *καρτερίω*, to persevere, to hold out, to endure with an obstinate patience. *Τίττι* is opposed to *τῷ οὐν*. Dr. Elmsley, Heracl. 1009.

[“*Qui hucusque gravissima quæque pertuli; qui ad fortia obdureram:*” *Bilkerbeck*. “*Qui durus adversa quævis et acerba tolerabam, nec malis victus cedebam:*” *Jaeger*.]

651 *στόμα* seems used in the sense of *acies*: *I have been mollified as to my edge by this woman*.

The general force of the comparison seems to be, that as iron or steel, by being dipped in water, becomes more supple, pliant, and elastic; so the rigid mind of Ajax had been mollified by the supplications of Tecmessa. In this sense, Statius says, “*Ferrum laxatur in usus | innumeros, quod rostra liget,*” &c. Achill. i. 429. (Lobeck.)

Βαφῆ σίδηρος ὡς will make sense, whether construed with *ἑκαρτεῖρον* or *ἰθνήνθην*, if what the Scholiast says be true, viz. that steel, in order to be hardened, was dipp’d in water; but in oil, to be rendered soft. So Pliny: “*tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur:*” H. N. xxxiv. 41. Hermann interprets the passage in reference to this latter mode of immersion. Erfurd and Brunck construe *βαφῆ σίδηρος ὡς* with *ἑκαρτεῖρον*: *I, who was lately firm and rigid, like steel dipped in water, &c.* Musgrave thinks this to be the sense of the text; but willing to apply the simile

in reference to *ιθλήνθην*, proposes *ἀβαφής* for *βαφῆ*: "ego utique qui mire durus et rigidus videbar, nunc velut ferrum immersionem non passum, aciem emollitus sum." "*Aciem mihi molliri ac retundi passus sum*: continuatur metaphora a ferro, aquis ut indurescat tincto, atque inde acie firmiore prædito, desumpta:" Heath.

Valckenaer supposes that Plutarch refers to Sophocles in the following passage:—*ἴδ' ἄσπερ ὁ σίδηρος πυκνοῦται τῇ περιψύξει, καὶ δίχεται τὴν στόμασιν, ἀνιδίς πρῶτον ὑπὸ θερμότητος, καὶ μαλακῶς γινόμενος, οὐτὰν εὔφιλους διακικρυμένους καὶ θερμοῖς οὖσιν ὑπὸ τῶν ἰσπαίνων, ἄσπερ βαφὴν ἀσπρίμα τὴν παρήσσιαν ἰπάγων*, De Discrim. Amici et Adulat. p. 73. C.

654 a. *ἴμι*, used in a future sense, for *περιψύσομαι*: see Ajax, 810. and 1401. *Œd. C.* 503. 1352. Trach. 86. Phil. 132. 461. 1353. Electr. 475. So the compounds *ἄπιμι*, *I will depart*: Ajax, 1159. *Œd. T.* 229. Trach. 414. Philoct. 124. *Πάριμι*, *I will enter*, Helen. 459. "*Ἔσμιμι*, *I will enter*. "*Ἐπάνιμι*, *I will return*, Trach. 643. (See Monk, Hippol. 804.)

654 b. *παρὰκτιος*, adjoining the shore: Ajax mentions the shore, implying that he was about to bathe in the sea, whose waters were considered most efficacious in removing (*λύματα*) impurities.

655 "*Λύμα* *periculum*: plerumque de *sordibus dicitur*:" (Dr. Blomfield.) Ajax alludes to the pollution, which he had contracted from the slaughtered herds.

656 *ἔκλιψομαι*, avert from myself, *I may avoid*: from *ἀλείω*, avert. *Θιάς*, *Minerva*.

657 a. *ἀσπιβῆ*, not trodden, *i. e.* unfrequented.

657 b. *κίχω*: Dean Monk is of opinion, that the presents of verbs in *ανω*, as *κίχάνειν* (not *κίχάνειν*), *θιγγάνειν* (Ajax, 1410), *τυγχάνειν*, *λαμβάνειν*, *μαθάνειν*, &c., are derived, not from obsolete verbs, as *κίχω*, *μάθω*, *λάχω*, &c., but from the respective aorists *θιγγῆν*, *κίχῆν*, *τυγχῆν*, *λαβῆν*, *μαθῆν*, &c., with the insertion of *ν* or *μ*. See his note on Hippol. 1442. Dr. Blomfield, Choeph. 612.

658 a. *ἴγχοις*, sword: So Ajax, 287. *Œd. T.* 1255. Antig. 1236. Trach. 1016.

1035. Eurip. Phœnissæ: 1423. *Electra*, 700.

658 b. *Κρύψω*: *I will bury*, as if a pollution to the eye of the sun, and of men. The ancients were accustomed to break, destroy, or remove from sight, whatever had been the instrument of crime. Hercules is represented as saying, '*Tibi tela frangam nostra; tibi nostros, puer, | rumpemus arcus, ac tuis stipes gravis | ardebit umbris*,' Herc. Fur. 1230. The tree, from which any unhappy person had suspended himself, was cut down or burned.—"*Si is homo qui devotus est, moritur, probe factum videri: ni moritur, tum signum in terram defodi*:" Liv. 8. 10.

"Ajax, who is secretly resolved to destroy himself, announces his intention of burying the sword, in order to prevent the suspicions of his wife and friends: but the spectators plainly see his intent, by his industry to conceal it:" Franklin.

659 *γαίας* genitive in reference to *ἔδω*. See note 102 b.

660 *σωζόντων*, Attic for *σωζέσασαι*: Matthiæ, p. 281: so *γιλόντων*, 961.

661 *Χυεῖ* is used somewhat pleonastically with *ἰδέσθαι*: see note 310 b. So Homer, *ἰδέσθαι χυεῖ πύπιλλον*, Il. *a.* 596.

662 "*Ἐκταροῖς*: see Iliad, *α.* 299.

663 *κιδῶν τι*, respectful token, honourable reward: as *κιδῶν χάριν* in Pindar, Olymp. 8. 105. *κιδῶς* is here used in the sense of *τίμιος*: and is an Homeric word, formed from *κίδω*, the old form of *κῆδω*. Dr. Blomfield, Septem, 62. The varied application of *κιδῶς* is fully illustrated by Dean Monk; Alcest. 621.

665 "*Ἐχθρῶν ἄδωρα δῶρα*, &c. "*The gifts of an enemy are no gifts*," *i. e.* fatal or treacherous gifts. So Euripides, *Κακῶ πρὸς ἀνδρὸς δῶρ' ὄνησιν οὐκ ἴχου*, Medea, 605. In a similar sense, Virgil, *Æn.* 2.; "*time Danaos et dona ferentes*."

The construction of *δῶρα ἄδωρα* is common among the Greek poets: as *γάμος ἄγαμος*, a fatal marriage; *φίλος ἄφίλος*, a treacherous friend; *βίος ἀβίωτος*, a life not worth living: *ἕπνος ἄἕπνος*, *χάρις ἄχαρις*, *ἀπόλιμος πόλιμος*, *ἄδικος δίκαιος*, &c. The Latins imitate this construction:

"Jam lætus fratris non frater corde reliquit," Theb. xi. 567. "Funera Cecropiæ ne funera portentur," Catull. 64. 82. "Sed vera vetus est dictio, quæ munerâ | ab hoste damna nuncupat, nec munerâ :'" Grotius.

666 "In posterum Dis cedere immortalibus | discemus ergo, colere et Atridas duos : | nam principes sunt : obsequendum : quippe ni ? | cum valida rerum quæque et invictissima | cedant honori. Nivibus horrescens hyems | fruges ferenti tribuit æstati locum : | desurgit atro nox globo, cum candidis | veniens quadrigis lumen accendit dies : | gravibus procellis ventus agitatam mare | tandem remittit : ipse cunctidomus sopor | sua vincla solvit, nilque perpetuo tenet."—Grotius, Stobæus, xlv. p. 171.

667 Ajax is here speaking ironically.

668 a. ὑποκινῶν, *I must give way*. See note on line 853.

668 b. τί μή, 'quidni, quippini : ' *why should I not yield?*' See note on 1010.

670 a. τιμαῖς, *the higher powers, constituted authorities, persons of rank*. In the same manner ἀρχαῖ is often used for ἐρχονται : abstract for concrete.

670 b. Τοῦτο μὲν, *in the first place*. Τοῦτο μὲν and τοῦτο δὲ are used in enumerating ; τοῦτο is omitted before δὲ in line 672. See Hermann's notes on Vigerus, § 15.

[(Διὰ) τοῦτο, *for this reason*; Heath. (Κατὰ) τοῦτο, *in this manner, thus*; Musgrave.]

670 c. υφροσιβύς, *snow-heap'd*, i. e. *snowy*; see note on line 232 b : (διύγρει, Suidas) *rainy, damp*.

672, 3 *The dark orb of night* (periphrasis for Night or Moon), ἔξισταται *removes out of the way for the cheerful day* (i. e. sun), (ἄσπε) *so as to kindle the light*.

672 a. αἰανὸς, *noxious, baneful*. (Dr. Blomfield, Persæ, 935). Suidas explains the word by σκοτεινὸς and ἀδιάλειπτος, *dark, perpetual*. In the latter sense, Hermann interprets it *wearisome, tedious*, as if from its length.

672 b. Κόκλος (κύκλος, orb), is often applied to the heavenly bodies : ἄλιος κύκλος, the sun, Soph. Philoct. 815. Ἦ κύκλος, *O stars*, Philoct. 1354. So Virgil, "ætherios humero qui sustinet orbés," Æn. 8. 137.

673 a. λιουκόσολοι, *drawn by white horses*. So Æschylus, Ἐπαῖ γε μὲν τοι λιουκόσολοι ἡμίρα, &c. Persæ, 392. So Theocritus, λιούσσωπος ἄσπε, xiii. 11. Διουκόσσοιρος Ἀμίρα, Troades, 848.

673 b. Ἡμίρα is the dative in reference to the verb of "yielding, making room."

673 c. Φλίγιον (*accendere*) is used transitively.

A similar sentiment to that, comprised in the preceding lines, occurs in the Phœnissæ of Euripides :

Νυκτὸς τ' ἀφ' ἡγυγίης βλίφαρον, ἔλιον τε φῶς | ἴσον βαδίζει τὸν ἰνιαύσιον κύκλον, | κοῦδίστιρον αὐτοῦ φθόνον ἔχει κωλύμιον. | Εἴθ' ἄλιος μὲν νύξ τε δουλεύει βροταῖς, &c. 555.

674 ἐκέρμυσι, *lulled, tranquillized, mitigated*. This effect of winds upon the sea is sometimes mentioned by other poets. "Quæ mare temperant, | impellunt animæ lintea Thraciæ," Hor. Od. 4. 12. 1. "Lassatum fluctibus æquor | ut videre duces, purumque insurgere vento | fracturum pelagus Boream," Lucan 5. 705. "Quum placidum ventis staret mare," Virg. Ecl. 2. 26. "Qua non arbiter Adriæ | major, tollere seu ponere vult freta," Hor. Od. 1. 3. "Placataque venti | dant maria," Æn. 3. 69. "Placidi straverunt æquora venti," Æn.

That winds should tranquillize the ocean, seems absurd. Bothe and Schaefer understand some such word as *ceasing*, i. e. "as sleep, by *ceasing*, unlooses those whom it had bound ; so violent winds, by *ceasing*, may be said to calm the waves, which they had raised." So the Glossary, ἄημα, *παυραμένη πνοή*. "The lyric and tragic poets," (says Heyne, II. X. 98 ;, vol. 6. p. 25.) "often employ the defect or absence of a thing to denote the thing itself."

Musgrave proposes λίσιν (*gentle*) for δινῶν.

675 *iv* δὲ, and moreover; in addition to or among these things. (Ed. C. 55. See Elmsley, Ed. T. 27.

677—683 "Quanto modestum sapere nos æquum est magis? | Expertus hominis quod sit officium scio: | odisse quamvis maxime infestum quasi | amare posses: rursus et amico obsequi, | tanquam reflexa temporum posses vice | odisse: quippe pluribus mortalium | parum esse fida statio amicitia: solet:" Grotius.

678 For *iv* δ', Boissonade reads *iv* δ' crasis for *iv* δ' οἶδα.

679 *iv* δ' αἰσθητός, to be hated: as the tragedians use *iv* δ' αἰσθητός, and not *iv* δ' αἰσθητός; by analogy, *iv* δ' αἰσθητός is preferable to Brunck's reading, *iv* δ' αἰσθητός. (Porson, Medea, 555.)

680 *iv* δ' αἰσθητός, being likely to love. Matthiæ, § 568. 1.

682 "Scipio negabat ullam vocem inimiciorum amicitia potuisse reperiri, quam ejus qui dixisset, ita amare oportere, ut si aliquando esset osurus:" Cicero, Lælius, xvi. Κατὰ τὴν βίαντος ὑποθήκην, καὶ φιλοῦσιν ὡς μισήσονται, καὶ μισοῦσιν ὡς φιλήσονται, Arist. Rhet. ii. 15. "Ἔστι γὰρ εὐχὴ ὑγιαίνοντων ἀνδρῶν, οἶμαι, οὐδ' ἔστιν τινα ὑπερλήφως φίλον, οὕτω πιστεύειν, ὥστε, ἂν ἀδικῶν ἐπιχειρῆ, τὸ ἀμύνεσθαι σφῶν αὐτῶν ἀφιλάσθαι, οὐδ', ἔστιν ἰχθρὸν τινα ἠγῶνται, οὕτως αὐ μισοῦν, ὥστε, ἂν παυσάμηνος βούληται φίλος εἶναι, τὸ ποιεῖν ἕξινα ταῦτα κωλύσαι ἀλλ' ἄχει τοῦ καὶ φίλιν, οἶμαι, χεῖρ καὶ μισοῦν, μηδ' ἴτερον τὸν καιρὸν ὑπερβάλλοντας, Demosth. in Aristocr. Χεῖρ γὰρ μετρίως εἰς ἀλλήλους | φιλίας θησούς ἀνακρίνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς | ἐβλυστα δ' εἶναι ἐπίεργηθρα φρενῶν, | ἀπὸ τ' ὠσασθαι, καὶ ζυνοῦνται: Hippol. 255.

683 *iv* δ' αἰσθητός is often used in the sense of friendship.

685 *iv* δ' αἰσθητός, completely, wholly, fully; to be construed with *iv* δ' αἰσθητός. So *iv* δ' αἰσθητός σοφοί, Eur. Hec. 1183: *iv* δ' αἰσθητός ὑδαμνοῦν, Eur. Suppl. 270. (Blomfield, Prometh. 280.) See note 822. Jaeger and Brunck take *iv* δ' αἰσθητός in the sense of assiduously, constantly, in construction with *iv* δ' αἰσθητός.

687 a. And do ye, O companions!

iv δ' αἰσθητός perform these injunctions, or pay to me this respect, equally with Tecmessa.

687 b. Τῶν δ' αἰσθητός, a word signifying "equality, suitableness, resemblance," &c. See Matthiæ, p. 538. Τὸν αὐτὸν χρόνον τῇ ἀρπαγῇ, "at the same time with the carrying off;" Herod. 3. 48. The Latins have the same idiom: "idem facit occidenti," Horace.

689 Bishop Blomfield observes, that *iv* δ' αἰσθητός signifies *curæ esse*; *iv* δ' αἰσθητός, (middle,) *curam gerere*. Prom. 3.

Bothe reads *iv* δ' αἰσθητός μὲν ἡμῶν, οὐ κεν δ' ὑπὲρ μιν, "nec tamen" (i. e. Teucer) "contristetur nimium."

692 *iv* δ' αἰσθητός: "The expression is ambiguous, and the sense left doubtful, on purpose to deceive the Chorus; who, misunderstanding Ajax, immediately on his leaving them, break out into a song of joy on his recovery. This gives time for Ajax to retire before the arrival of the messenger:" Franklin.

.. Ajax and Tecmessa leave the stage.

693 a. Ἰφρέξα (τάς τρίχας ἀρδῶσα, Suidas) my hair stands on end, I shudder. The same sensation is mentioned by Euripides, as a symptom or effect of joy: γίγνηθα κραιπὴ δ' ἠρδῶν ἰδύμενος | ἀνστήτω κα, Helen. 640. "Lætusque per artus | horror iit," Stat. Theb. i. 493.

693 b. ἀνστήτω: Porson is of opinion, that the present ἰσπάρμαι is wholly unknown to the Attic writers, who use *iv* δ' αἰσθητός and *iv* δ' αἰσθητός: and in the 2nd acc. *iv* δ' αἰσθητός and *iv* δ' αἰσθητός, of which the former is the more usual. See Dr. Blomfield, Prometh. 115: and Matthiæ, vol. i. p. 351. § 241.—Ἀναπτόμαι, I fly upwards; as if winged with joy. "Ἐρωσι (ἴσως, φίλιν Heaych.) from the feelings of friendship: Musgrave.

'Erigor cupidine,' Brunck. 'Excitor impetu Bacchico;' Billerbeck. 'Cupidine sc. saltandi,' Bothe.

695 a *iv* δ' αἰσθητός, wandering over the sea. The origin of this title is obscure. Suidas suggests that Pan was so named, either because he assisted the Athenians in a naval battle; or because he caught the giant Typhon or Typhoeus

in a *net*; or because he is reverently worshipped by *fishermen*; or because he was enamoured of the nymph *Echo*; and what abounds in echoes more than the ocean?—Lobeck supposes, that Pan, from being fond of playing amid the solitude of the sea-shore, began to be called *ἄκτιος* and *λιμνίτης*. The poets represent Pan as fond of dancing on the sea-shore with the sea-nymphs: so Ausonius; “Hic ego et agrestes Satyros, et glauca nitentes | Naidas extremis credam concurrere ripis, | capripedes agitat cum læta protervia *Panas*.” Mosella, 170. So Æschylus; *Νῆσός τις ἴσσι πρώτῃς Σαλαμίνος τόπων, | βασιὰ, δύσορμος ναυσίν, ἦν ὁ φιλόχορος | Πᾶν ἱμβασιύτι, ποντίας ἀκτῆς ἴσι*: Persæ, 453. ‘*Ἀλίπλαγκτος* (*sea-traverser*) is an appropriate epithet for Pan, in the mouth of the Chorus, who, being natives of Salamis, knew his partiality to the neighbouring island Psyttalea. (See Dr. Blomfield, Persæ, 453.) Hermann joins the words *ἀλίπλαγκτος φάνηθι*, *come hither across the sea*.

695 b. *Κυλλανίας*: Cyllene, a mountain of Arcadia, over which country Pan presided.

‘*Come from the Cyllenian snowy rocky cliff*.’ for several epithets to one noun, see note 135 b.

696 *χιονόκτυπος*, *snow-struck*, i. e. *snowy*: (see note 232 b.)

697 *διεβάδος*:—*ἴς πάντα λόφον υφείντα λίλογχι, καὶ κορυφᾶς ἄβαν, καὶ πιτρήντα πάρηνα*: Homer, in *Pana*, 6.

698 a. *χοροποιός*, *former of the dance*. Æschylus terms Pan *φιλόχορος*. See Dr. Blomfield, Persæ, 454.

698 b. Pan is here termed *ἄναξ Διῶν*, in the same style of reverence which is paid to any other god, when more especially invoked. Thus Pindar styles him *χορευτὴν τιμιότατον Διῶν*, fragm. Parthen. So Æschylus, *Τύχα προσφιστάτα Διῶν*.—*Θιῶν ἄνασσα* is applied to Diana, Iphig. At. 1523. Apollo is styled *summus Deorum*, Æn. xi. 785.

699 a. *Νύσια*, *Nysian*: a species of dance in honour of Bacchus, who was educated at *Nysa*.

699 b. *Κνώσι*, *Cretan*: a species of

dance used by the Corybantes, the Priests of Cybele. They passed from Mount Ida into Crete, and had a solemn annual festival at Gnosus.

699 c. *ἀντοδαῖν*, *learnt without the aid of a teacher*; i. e. from Pan’s natural aptness for dancing.—[*Not communicated by rules of art*, i. e. simple, unconstrained: Billerbeck. *Of thine own invention*: Bothe.]

700 *ἰάψης* (*ἱμβάλης*, Gl.) used in the usual sense of *throw, cast*; in reference to the projection of feet in violent dances, which require intense exertion. ‘*Ορχήματα* is a bold, but poetic, substitution for *πῶδας*.—For *ἰάψης*, Musgrave proposes *δάψης*, ‘*pernectas choros*.’

701 *ἔν*, emphatically, *now at length*, after the change in the gloomy resolves of Ajax.

703 Apollo is invoked, not merely as an *Averruncus*, but (like Pan) as being a *φιλόχορος Διός*: “*Delum* (ὁ *Δάλιος*) maternam invisit Apollo, | instauratque choros,” Æn. 4. 145.

704 *ἕγνωστος*, *easy to be known or discerned*, i. e. *visible, manifest*. As the gods withdrew from visible intercourse with men in proof of their anger against human enormities; so to re-appear in a clear distinguishable form might be considered as a mark of returning favour: this interpretation makes *ἕγνωστος* accord with *εὔφρων* in the following line. (See Catullus, 64, 385.) So, ‘*Ἄπολλον οὐ παντὶ φασίνται*, Callim. in *Apoll.*—Or, *easy to be known*, being remarkable for beauty; i. e. *beautiful*: Billerbeck.

“*Lego ἕγνωστος Σὺ μοι*, ut bene se notum Apollini prædicet Salaminium, quod in Delum missæ interfuert *Θιωρίᾳ* Atheniensium, quæ splendidissima solebat esse: nam Atheniensibus annumerantur Salaminii, v. 202. Ut igitur deputatione, tanquam beneficio, devinctus erat Phœbus, ita ut sibi invicem propitius sit, jure suo precatur Chorus:” Bothe. Hermann has not any stop after *ἕγνωστος*.

705 *εὔφρων propitius*. *Διὰ παντός* (i. e. *χρῆνον*) *always, to the very end*. See Br. Blomfield, Choeph. 1006.

706 "Ἄρης (λύσσα, μανία, Schol.) "Mars, (i. e. madness, frenzy) hath dissolved the grievous affliction from the eyes," i. e. of Ajax.—Τὸ μαχνηκὸν ἐν ἑμῶν καὶ θυμοειδὲς "Ἄρην πεπλησθῆναι νομίζουσι: Plutarch. Amator. t. ii. p. 757. B.—"Ἄρησιν τὸν θυμὸν ἐκαμάζουσι, Theodor. Therapeut. Diss. iii. p. 772. tom. iv. ed. Schulz. "Fervorem, quo animus excandescit, excitaturque ad iram, et nunquam ad temporalis furoris excessum, per quas res etiam bella nascuntur, Martem cognominaverunt:" Macrob. Saturn. lib. i. c. 19 It appears from these passages, that ἄρης is used to denote the irascible, contentious, insane part of a man's disposition. "Ἄρης may be said to have, in consequence of departing, this favourable effect on Ajax, as the violent winds are said, in line 674, to compose the sea, in consequence of their ceasing to blow. (Lobeck, Erfurd.) Ἄπ' ἡμμάτων: as if the ἄχος had been diffused over the eyes, as a cloud.

The sentiment in this line, according to Jaeger, is, "Mars hath now discarded from his οὐπι eyes all former severity, and has assumed a more cheerful look;" i. e. "war has become less grievous and irksome to us, since our master Ajax is restored to his reason."

"Ἐλπει γὰρ αἰνόν, the former reading of Brunck, has been altered into ἔλπειν αἰνόν, in order to expel the anapest. Porson considers an anapest to be admissible in the first foot only, and in the case of a proper name. Elmsley (Œd. C. 371.) does not accede to this metrical law.

708—710 O Jove, λευκὸν the bright, and εὐήμερον happy day, πάρα is present, (ὄντι) κίλασαι so that I may approach the fleet, &c.; i. e. "we may now again mingle freely and safely with our brother-Greeks, and apprehend nothing from their indignation, since Ajax hath professed himself willing to appease the gods by religious rites."

[Πάρα κίλασαι for κίλασαι, Lobeck. "Præsto est lux candida fausta, ut accedat," i. e. "mox accessura est, ad celeres pontivagas naves:" Heath.]

708 b. Λευκὸν (fair, serene, bright, white) when applied to φάος, corresponds to the Latin candidus: as "candidi soles," Catull. 8. 3. Λευκὸν ἤμαρ, Persæ, 306. Λευκὸν εὐήμερον φάος is a periphrasis for λευκὴ ἡμέρα.

709 The verb κίλαζω or κίλαω is often followed by a genitive.

711 λαδίπνοος, forgetful of pain.

712 a. πάνθωτα, observed with all kinds of sacrifices; (παντίβασσα, Suidas) i. e. "most venerable, most sacred."

712 b. ἐνομία (for ἐντίβια), piety, strict observance of religious ceremonies.

714 "Mighty time consumes, wastes (or causes to wither or fade) all things," as at present, the resentment of Ajax 'Quæ cuncta vastat, magna vis est temporis:' Stob. Phys. tit. ii.

After μαράνι, occur the words τι καὶ φλίγι, which Heath, Brunck, and Porson, deem spurious. Erfurdt arranges the passage in one line, thus:

Πάνθ' ὁ μέγας χρόνος μαράνι τε καὶ φλίγι
Hermann thus:

Πάνθ' ὁ μέγας χρόνος μαράνι-
νι τε καὶ φλίγι.

He supposes that this reading will better maintain the antithesis between μαράνι (extinguishes) and φλίγι (kindles); and that some corresponding words have been lost from the strophe.

715 a. ἀναύδατον, unutterable, strange (Brasse); (ἀνίπιστον, Suidas) not to be expected, as being strange.

715 b. Hermann and Lobeck prefer φατίσαιμ' to φατίξαιμ'.

716—18 "ἔντι since, Ajax has (ἔξ ἀίλαπτων) unexpectedly, (μετανοήσθη) been brought into another mind, (θυμοῦ ε') both from his wrath against the Atridae, and from his violent strife."

716 a. ἔντι since, quoadquidem: See Dr. Brasse, Œd. C. 84.

716 b. ἔξ ἀίλαπτων unexpectedly, adverbially. So ἔξ ἀπροδοκῆσθαι, unexpectedly. Ἐκ προσηκόντων, &c.: Matthiæ, p. 881. See note, 971 b. Brunck takes ἀίλαπτων as an adjective agreeing with νικίων, from irreconcilable quarrels; quarrels such as no one could expect to be made up.

717 μεταγνώσθη, has altered his sentiments or opinion.

Μετὰ, in composition, designates *change* and *inversion*: as μεταμανθάνειν ὕμνον, μεταβαρύνει τρέπους. See Dr. Blomfield, Agamem. 214.

718 Θυμῷ Ἀτρείδαις (animosity against the Atridae) has the same construction as Κάδμω παλαιῶν Ἄρειος ἐκ μνημάτων, Phœniss. 948. Ἐγκλημα Ἀτρείδαις, Philoct. 323. So θυμοῦσθαι τι. Brunck reads θυμῶν. Lobeck reads θυμῶν ἰταγυμ, and considers ἀίλαπτον in the sense of δεινῶν, as agreeing with θυμῶν. Bothe writes θυμῶν τ' Ἀτρείδαις, μεγάλης σε νικῶν, "qui Atridis irascebatur, vehementerque rixabatur."

719 σπερῶτον, "principally, before everything else." Schaefer.

Musgrave and Hermann read, Ἄνδρες, φίλον τὸ πρῶτον, &c., "I will, in the first place, announce what will be welcome intelligence;" as if heralds are accustomed to state first what would conciliate their hearers by being gratifying to them. See Eurip. Electra, 230: and Œd. T. 958. See also, Bp. Blomfield, Agam. 605. Bothe reads ἄνδρες φίλοι (τὸ πρῶτον ἀγγεῖλαι θέλω), i. e. (quod primum nuntiare volo) &c.

721 Στρατήγιον, camp; Attic word for στρατόπεδον.

722 a. κυδάζεται (ὕβριζεται, Suidas) is reproached, reviled. The word, in this sense, occurs in Apoll. Rhodius; ἢ μάλα δὴ με κακῶ κινδύασσας μύθη, 1337.

722 b. Ἀργίους for ὑπὸ Ἀργίων. See note, 539.

723 Στείχοντα πρῶσθαι, e longinquo proficiscentem. (Heath.)

725 a. ἤρασαν (ἐκρούον, ἔπληκτον, Suidas), they assailed, struck him with reproaches. ἤρασαν κακῶς, Philoct. 374. Αἰσχροῖς ἱεραάσσου, Aristoph. Nub. 1377. Ἀράσσω, pulso, ferio; so the Latins; 'pulsari crimine;' Claudian; 'pulsare Jovem vocabis,' Seneca. 'Verberavi te convicio,' Cicero. 'Verbera linguæ,' Horace.

725 b. οὐ τις ἴσθ' ὅς οὐ sc. ἤρασει. So the Latins, 'nemo non,' every body.

726 Schaefer and Elmsley prefer στρατῶν, in reference to the ἴσι in ἐπιβουλεύου. See Matthiæ, p. 450.

727 a. ζῆναμον, the brother. Ἀποκα-

λεῖντις plural, in reference to the plural meaning of τίς. See Vigerus, cap. 5, sect. 1. Ἀποκαλίω is used in a bad sense: as ἀπεικάλου ἀλάζου, Aristid. t. ii. p. 383.

727 b. Brunck and Schaefer understand λίγοντις before ἀρείουσι: exclaiming, that he (Teucer) could not ward off from himself the not being stoned. The whole circumstance, in line 728, may represent the objective case after ἀρείουσι.

Camerarius and Heath apply this stoning to Ajax. "Ut in illo non satis presidii sit futurum, quo nimis saxis totus laceratus ipse (Ajax) moriatur."

728 καταξάνθεις: ξάινω, literally, to teaze or card wool, is, with its compound καταξάινω, applied to whatever tears or consumes mind and body. (See Dr. Blomfield, Agam. 190; and Elmsley, Medea, 998.) Δακρύοις καταξάνθεισα, Troades, 509. Πίστερις καταξάνθίντις, Supplices, 503. Κράθ' ἱκατὸν πίστερις ξανθόμενοι, Oppian. Halieut. iii. 23. Κατεξάνθη πόντις, Medea, 1026. Πᾶς, wholly, entirely.

730 διαπεριώθη (διελκύνθη, δῆλθε, for ἰγυμνώθη, Suidas) were wholly drawn out, had entirely come forth: ἢ γὰρ μὴ εἰς πῆρας ἰλυσθῆ, οὐκ ἐξέρχεται, Schol.

731 δραμοῦσα τοῦ προσωτάτω: as ἵναι τοῦ πρῶτω, Xen. Anab. i. 3. The dispute ceased, after having proceeded to the greatest height. This ellipse may be explained by δραμοῦσα [δρόμον] τοῦ [τόπου ὄτος] προσωτάτω. See Bos, p. 500.

Musgrave conjectures Λήγμ δ' ἔρις, δραμοῦσα τοι προσωτάτω: "cessat autem contentio, cum longissime sane (τοι) processisset." Heath reads, προσωτάτου: "quievit tamen contentio ingravescens infra extrema, priusquam ad extrema devenit esset."

732 ζυναλλαγή: Ἀδρῶν γερόντων ἰν ζυναλλαγῇ λόγου is the same as τῶν γερόντων συναλασσόντων αὐτοὺς διὰ λόγων, the aged pacifying them by persuasive words: Hermann. So Euripides διὰ δαρεῖς ἴππας, ἢ λόγων ζυναλλαγαῖς, Suppl. 612.

734 Johnson prefers δοῦλον λίγιν: but the messenger appears rather to be a soldier than a slave.

735 a. Φροῦδος [ὁ πρὸ ὀδοῦ γιόμενος] for φρχντο, he has gone out. Damm derives

φρουδῶς from πρὸ οὐδοῦ, 'one who is without the threshold.'

735 b. Very often the verb εἶμι is wanting, especially with φρουδῶς: φρουδῶς φρέιβυς, φρουδοὶ παῖδες, Hecuba, 163. Matthiae, p. 442. § 305.

736 ἰγκαταζιζῆσαι, (συνδύει, συναρμόσας, Suidas): *adapting new counsels to new dispositions: i. e. having become submissive towards the gods, he has now gone forth for the purpose of praying to them.*

738 Βραδύων poetical for βραδύων or βραδύων, *too slowly.*

740 a. Χρεία, *negotium, officium.*

740 b. ἰσποπικίζομαι, *to feel some degree of want; simply, to be in want or penury: See Dr. Blomfield, Persæ, 495. What part of this business is defective? "Quid vero est, quod ad istam rem desit et desideretur?" Steph. Thes. 8555 A.*

Hermann interprets this line by "What part of this affair has been done *too sparingly?* i. e. *too tardily.*" He refers to Æsch. Choeph. 575: φόνου δ' Ἐρινὸς οὐχ ἰσποπικισμένη.

741 a. Ἀπνῦδα μή: see note 96.

741 b. ἴδοθιν στίγης for ἐκ στίγης, *from within the tent.* So Plautus; "intus proferto pateram foras;" Cist. 2. 2. 137. ἴδοθιν (ἐντα) στίγης, si domi adhuc esset: Billerbeck.

742 a. Παρήκειν, for ἦκειν, compound for simple.

742 b. Πρὶν εὐχῆ: "The tragedians often join πρὶν with a subjunctive, without the εἴ, which is required in familiar language:" Porson, Medea, 222. So, πρὶν σις ἐβάλῃ, Ajax, 965. Πρὶν μισθῶ, Alcest. 865: See Monk, ad locum. Elmsley, Medea, 215. Professor Scholefield, Medea, 222.

743 πρὸς τὸ κέρδιστον γνώμης for πρὸς τὴν κερδίστην γνώμην, *betaking himself to the most advantageous counsel.* See note 53 b.

744 a. καταλλάττομαι πρὸς τινὰ or τινί, *reconcilior, redeo in gratiam.*

744 b. Χόλου (the enmity or anger of Ajax towards the gods) is governed by ἀπὸ understood: Musgrave refers χόλου to Ἰνικα.

745 πλῖος μωρίας: so πλῖων μωρίας,

1150: πῖνον πλῖω, 1112: φόβου πλῖ. Prometh. 721: θράσους πλῖω, Prom. 42: ἀναδίας πλῖων, Soph. Electr. 607; and Alcest. 743.

747 Εἰδὼς sc. εἶ, for εἰδασθα, or εἶδα.

748 τοσούτων εἶδα: supply the word μόνον: "thus much *only* do I know." S. Euripides, τοσούτων ἴσμεν, Hippol. 804: and τοσόνδ' μοι παρασχίσ', 708. Valckenar adduces other instances, at line 804 of the Hippolytus.

749 ξυνίδρου καὶ τυρ. κύκλου, i. e. "from the circle of the chiefs, who were seated in council." Σύνδρος, "one who sits with or near, a counsellor." Κόκλοι, *caus coropa.*

750 a. μεταστὰς, *withdrawing, going apart.*

750 b. Οἶος, *solus*, is a rare use of the word, in Elmsley's opinion: Heracl. 743.

751 Φιλοφρόνως, *kindly; in an affectionate manner.*

752 a. ἰπικνήσω (*mando*) has sometimes an accusative of the person. See Trach. 1223.

752 b. παντοίᾳ τέχνῃ, *by every possible contrivance or method.*—Δίεμαι ἰπὶ πάσῃ τέχνῃ καὶ μηχανῇ, Lyrius, Or. 13. p. 299. Πάσῃ τέχνῃ καὶ μηχανῇ ἠλέησεν, p. 316. Μῆτις τέχνῃ μῆτις μηχανῇ μηδὲν, Or. 12. in fin.

753 ἰμφανὲς, *resplendent*, a general epithet of day, as μιλάνια is applied to νύξ, Suidas. The emphasis seems to be, "during this very day, which is now shining."

754 'Ἀφίνε' ἰᾶν for ἀφίναί καὶ ἰᾶν.

756 Ἐλάξ, *agitates, harasses: see note 275.*

757 a. Δῖος is formed by crasis for δῖος, from the genitive δῖος.

757 b. ἴφη λίγων. A similar pleonasm, ἴφη λίγων, εἶπε φᾶς, ἴλιγε φᾶς, is common in Herodotus. So, ἄς φάτο ἰνίστατα Διῷ, Pindar, Isthm. 8. 97. Ἄναξ τὸδ' εἶπε φωνῶν, Æsch. Agam. 198. So φεύγων ἐφ' ἡγῆς, Eur. Phœn. 1231: ἰπακώων ἰπικώσασα, Xen. Cyr. 8. 4. 9. Matthiae, § 558.

758 a. Περισσὸς is applied to whatever exceeds the ordinary average of human attainment: see Monk, Hippol. 952. The word is used in a good or bad sense, as

excellenti, superior; or *redundant, superfluous, &c.*: *περισσός* is here applied in the bad sense of *huge, bulky, brutally strong*.

758 b. *ἀνόητα, useless, unserviceable*, what cannot be applied to any good purpose. Vauvilliers and Bothe prefer *ἀνόητα, stupid, senseless*, as being more applicable to the sentiment of Horace, "Vis consilii expers, mole ruit sua."

758 c. *σώματα, persons*, used in a masculine sense. *Σάζει τὰ πολλὰ σώμαθ' ἢ πῖναρχία*, Gnom. See *Æn.* ix. 272.

758 d. *Νηυσάται ὑπὸ θῶν τὰ ὑπερίχοντα καὶ σπρίσται πάλιν εἰς τὸ μηδὲν μάλιστα δὲ τοῦτο πύσχυι τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα*, Diou. Hal. *Antiq.* viii. p. 499.

Immensa molis otiosæ corpora
Cælestis iræ facile prosterni ictibus,
Vates canebat; si quis, humano satu
Creatus, animos homine majores gerit.
Stob. *Phys.* Tit. 7.

759 a. *πίπτειν* for *ἰμπίπτειν*: see 30 b.

759 b. *πρός of, by*, with a genitive. *πρὸς ἰχθῶν κατασπινθείς*, Ajax, 829: *πρὸς πάν' Ἀτρεϊδῶν διόλλυμαι*, 838. *Τὸ ποιούμενον πρὸς Λακιδαιμονίων*, Herodot. See *Matthiæ*, p. 909.

760 a. *φάσκω* is used for *φημι*, as 715 and 1037. (The termination *σκω* generally denotes a frequency or repetition of the action, implied in the verb: See Bp. Blomfield, *Choeph.* 87.) Dr. Elmsley considers the present *φάσκω* to be obsolete, although the preterite and oblique moods be found derived from it; as *φάσκομ'*, 1037. *Φημι* is the present tense; *ἴφασκον*, the preterimperfect; and *ἴφην*, the second aorist. See Elmsley, *Heracl.* 903.

760 b. *ὅστις* is used in reference to the plural noun *σώματα*. This construction is common. *Ἀνδράπους τίνυσσοι, ὅστις π' ἰπτόκρον ἠρέσση*, Il. γ. 279. *Διασποτῶν ὁμῶν τύχοιμι, ὅστις μ' ἀνήσεται*, Eur. *Hec.* 363. *Δίκη γὰρ οὐκ ἔνεστιν ἰφθαλμοῖς βροτῶν, ὅστις, &c.* *Medea*, 221. (See Elmsley, *Ced. T.* 713, and *Medea*, 215: *Matthiæ*, § 475: Monk, *Hipp.* 78.) So the Latins: "Tum procul absitis, quisquis colit, &c. *Tibull.* l. 6. 39."

761 a. *βλαστῶν* [*βλαστάνω, nascor, ori-*

ginem duco, Scarpula] *born, or having his origin, (κατὰ φύσιν, according to the nature of man, i. e. having a mortal origin.* Or, *βλαστῶν* may be considered as synonymous with *βλάστη ἰχθῶν*: Erfudt. Or, (*ἔξ' ἀνθρώπου βλαστῶν, born from man, (κατὰ φύσιν as to nature;* Billerbeck.

761 b. *κατ' ἀνθρώπου, as becomes mortal;* or, *according to the capacity or nature of mortals.* *Matthiæ*, p. 893. So *Æschylus, οὐ κατ' ἀνθρώπων φρονῶν*, *Septem.* 421. *Φρονίστω μῦθον ἢ κατ' ἄνδρα*, *Soph. Antig.* 768. *Σοφώταρ' ἢ κατ' ἄνδρα συμβαλῶν ἴκη*, *Medea*, 673. See Bp. Blomfield, *Septem.* 421; and *Agam.* 342.

761 c. *βλαστῶν ἴκωσα*: the use of *ἴκω* or *ἴκωσα* with a participle is illustrated by Dr. Blomfield, *Prometh.* 802. *Ἵπποσύνας, ἴκω γίνῃ*, *Aj.* 1091. *Ὅς μηδὲν ἂν γυναικῶν, εἰδ' ἄμαρτάνω*, *Ajax*, 1094. *Καὶ δρῶν τι χρηστόν, ἴκω λίσθων θάω*, *Ajax*, 468. *Μαθόντις ἀμφίστησαν, εἴ' ἰνίδισιν* *Ἡρακλῶν*, *Ajax*, 724.—In some of these instances, *ἴκω* or *ἴκωσα* may be rendered by *tamen*; as in *Ajax*, 761, 1094. See *Matthiæ*, p. 938.

762 The participle in definitions of time, is often joined with the adverbs, *αὐτίκα, εὐθύς, μεταξὺ, ἄμα*. Thus, *ἔπ' ἔκων εὐθύς ἐξερμώμενος, as soon as he left the house;* or, *at the moment of departure.* *Matthiæ*, § 556. 6.

764 a. 'O used for *αὐτός*. So *Æschylus*, *Septem.* ἢ γὰρ νίους ἰδρίψασ', 17. (See Dr. Blomfield, *Prometh.* 360; and *Septem.* 17.) Dr. Monk observes, (*Hippol.* 280; and *Alcestis*, 274.) that the præpositive article *ὁ, ἡ; τὸ*, when followed by *μιν, δι, γὰρ*, is used by the tragedians for *αὐτός* and *ἐκείνος*. *Τῆς γὰρ τίφουκα μητρὸς*, *Ced. T.* 1082. *Ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δουρῶν*, *Electr.* 45.

764 b. *ἐνίπυι αὐτὸν, addressed him.* *Ἐνίπυι ἄνδρας*, *Ced. T.* 842. *Ἄνδρα μοι ἔνεπε*, *Odys.* This construction of the simple verb *ἐπύειν* is very common in Homer: *Ἐπτορα ἴπυι*, Il. 12. 60. *Porson*, *Medea*, 719.

765 *Armīs vincere,*

O nate, cupias; sed favens adsit Deus.
Grot. Stob.

767 a. *ὁ μηδὲν ἂν, an insignificant, con-*

temptible, feeble, person. Agamemnon uses a similar reproach to Teucer, οὐδὲν ὄν, 1231. "Ὁς μὴδὲν ὄν γοναΐων, 1094. Τὸ μὴδὲν ὄντας, 1275. "ἩΛαςίς πρὸς τὸν οὐδὲν ἐς μάχην, Phœniss. 607. "Ἄλλως νομίζει, Ζεῦ, τὸ μὴδὲν ὄν, Θεός, Eur. Cycl. 353. Οὐδὲν τι κρίσσω τῶν τὸ μὴδὲν ἦν ἔρα, Troades, 416. Γίροντας, τὸ μὴδὲν ὄντος, Heracl. 168. Εἰ καὶ μὴδὲν ἴσται, Hec. 831. Τὴν μὴδὲν, S. Electr. 1166. See Matthiæ, p. 634. Bp. Blomfield, Agam. p. 20. Monk, Hippol. 634. Elmsley, Heracl. 168. See note 1114 b.

767 b. ἰμοῦ, *near.* The word occurs in this sense, Antig. 1180. Philoct. 1218. Burney, in his MSS. notes, takes ἰμοῦ in the sense of *simul*: "Lædit,—me soror, et cum quâ dormit amica simul." Propert. 2. 6. 12.

769 ἰκτώμαι, used in a middle sense: *I acquire for myself, I gain.* See Dr. Blomfield, Persæ, 483. Ἐκιστάσανται κλίος, Herodot. iii. 72.

771 This verse contains what the grammarians call *anscoluthon*, i. e. when the writer quits, in the course of his sentence, the construction with which he commenced it: thus, *δίας Ἀθάνας, ἠνία δερώνουσά νιν ηἰδῶντ'* is put for *δίας Ἀθάνας, ἠνία ἄτρυνί νιν, αἰδομένης.* (Hermann.)

772 ηἰδῶντ' for ηἰδῶ; middle for active: as in Philoctetes, οὐ δῖνα, τίκνον, παικίλους πῆδωμίονου, 130.

773 τότι refers to ἠθήκα, in line 771. Musgrave suggests τῶδ' or τοῦτ'.

774 Πίλας ἴστα, *be present, aid,* for παρόσσηθι.

775 καδ' ἡμῶς, "*where I am stationed, the enemy shall not burst through our ranks.*" Hermann renders καδ' ἡμῶς by "*quantum in me est, per me.*" Ἐκρήσσου is said of whatever suddenly breaks forth, and bears down all the obstacles which had confined it. So Aristotle, ἐκρήξας ἀνεμος, Meteor. ii. 8: and ἐκρήγυσθαι δάλαττας. In the same metaphor, if one of two armies, after making some resistance, should suddenly be put to flight, the battle may be said ἐκρήσσου in that direction.

776 Ἀσπιτερῆς, *unamiable; harsh, cruel.* See the "Greek Gradus" of Dr. Brasse.

777 ἰκτώμαι: πτώμαι, *to acquire, is* often applied in a bad sense: ἰκτώμαδ' ὀνάτων, Ajax, 968. Κατακτώσασθε λομαντήν βίου, Trachin. 795. So the Latins: "*acquirere periculum, invidiam,*" Justin. iii. 7. See note, 1023.

778 a. Τῆδε θήμιρα, i. e. τῆδε τῆ ἡμίρα.

778 b. ἀλλ' ἴπιε ἴσται, *but if he shall survive.* Heath interprets the phrase by *si fieri potest, si datur.*

780 ἐξ ἴδρας, *from the council; see* 749.

781 a. πίμπυ φέροντα: verbs of motion are, in general, accompanied by *participles future.* Matthiæ, § 556. 7.

781 b. ἰκτώμα, *mandate, injunction,* used for ἰκτώμα. The word occurs in this sense, Xen. Cyr. 5. 5. 4. Trachin. 493. CEd. C. 1601. Hippol. 861. Æsch. Prom. 3. See Bp. Blomfield, Persæ, 788.

782 a. "*He despatches me, bearing these (ἰκτώμα) injunctions, (ἄσπ) φυλάσσειν for your observance.*" The Latins have the same construction: "*ferre dederat,*" Æn. 5. 548.

782 b. εἰ δ' ἀπιστητέμεθα, sc. τῶν ἰκτώμα: *if we are deprived of these injunctions; i. e. if we lose the means of fulfilling them.* Brunck and Bothe translate this clause by "*quæ (i. e. 'mandata') si frustra pertulimus.*"

783 ἀνῆ, *crisis for ἰ ἀνῆ:* "*The man no longer is,*" i. e. he is lost, he is no more. Οὐκίτ' ἰμὶ δῆ, Hecub. 677. Ἴσπύλοτος οὐκίτ' ἴσται, Hipp. 1157. "Fuit Ilium," &c. Virg. "*Sed fortuna fuit,*" Æn.

784 a. δαῖτα, *wretched.* Δαῖος generally denotes *hostile*; but is often used by the Attics for ἄθλιος, δύστυχος, *wretched, unhappy.* Σὺ δὲ,—δ δαῖος, Herc. F. 1025. Δαῖον τίρας, Prometh. 360. In this sense, this word retains the Doric form, even in iambics: when used for *enemy*, Hermann prefers δῆϊος.

784 b. γίνος, like the Latin *genus*, said of a single person, as Æn. 7. 556.

785 ἔρα for ἄκου, *hear:* these two senses being often used, the one for the other. "Visæque canes ululare," Virg. "Solum mugire videres," Virg.

786 a. ζερεῖ ἰν χερεῖ: "*For it is greatly*

to be feared, or, the most imminent danger exists, that some one (i. e. Tecmessa) will not rejoice."

Ἐπιαι or Ἰστάναι ἐπὶ ζυροῦ ἀκμῆς or ἐπὶ ἀκμῆς without ζυροῦ, is a proverbial expression used by the best writers, to denote "the being in extreme and imminent danger." See the examples collected by Dr. Blomfield, Choephoroi, 870. Sophocles, in varying the proverb, says, "For this shaves in the skin," or "this cuts to the quick." See Steph. Thes. (Valpy's ed.) 6494 A. Erasm. Proverb. p. 619.

786 b. τινὰ, Tecmessa: see note 245 a. Tecmessa enters.

788 ἀερότων κακῶν, incessant evils. "Αεργος is properly said of 'one who is not broken or fatigued by labours': hence grievous, laborious, incessant, immense, as applied to evils and calamities. (See Valckenaer and Kiessling, Theocr. xv. 7. Dr. Blomfield, Septem, 874.) 'Α δ' ἰδὸς ἄεργος, Theocr. 15. 7. "Αεργος πόνος, Herodot. 9. 52; and Pind. Pyth. 4. 317.

789 ἀνδρῶς, see note 118. "Ἐκω used as a preterite: see note, 34 b.

790 a. περῆς, condition, lot, situation, state of affairs. Lobeck considers περῆς to be synonymous with δυσπραγίαι, calamity. Bothe reads βᾶξιν, intelligence.

790 b. περῆς φέρειν here means to convey intelligence of the situation (of Ajax). So ἰνυκῶσαι πήματ', Hecub. 168. φέρω κακὰ, Phœniss. 1357. So the Latins: "Ante vero, quam ea res, quam avidissime civitas expectat, allata sit," Cic. Phil. 14. c. 1. "Ita molestæ Quinquartus afferebantur," Cic. Epist. 2. 12.

790 c. ἢ ἠλγος' ἰγώ: Brunck, in this construction, understands ἀκούων or ἰγών. "which I (hearing) am afflicted." Schaefer does not allow of this ellipse; but is of opinion, that verbs of grieving and rejoicing are usually followed by an accusative. So Homer, οἷς ἂν τὰδε γηθήσειεν: (See note 136 b). See Dr. Monk, Hippol. 1335.

791 μῶν: Matthiæ (§ 606. pag. 942) conjectures, that the interrogative particle μῶν, is compounded of μὴ οὐν, so as to be equivalent to *not I suppose*: but it is

generally used, as in this line, as a simple particle of interrogation: so μῶν ἠνέξάμην, 1158.

792 ἰδᾶ is to be repeated before ὅτι.

794 a. *But in truth he is from home: so that I am excruciated with alarm* (ἀδίνειν), respecting what you announce.

794 b ἀδίνειν, "to suffer the pangs of child-birth"; hence, metaphorically, "to suffer any acute pain in mind or body."

794 c φῆς is more properly written without the iota subscript, analogously to ἴσσης; but, in the conjunctive, φῆς, φῆ. Matthiæ, p. 289. Dawes, p. 219, Harless.

794 d. τί φῆς: in similar conciseness, Euripides, *δειμαίνω τί ποτ' ἀναστίνεις*, Hecuba, 185.

Λυπῆ τί πράσσειν τοῦ γὰρ εἰκότος πῖρα
"Απισσι, &c. CEd. T. 74.

795 ἐξοφίεται, earnestly enjoins: but, probably, used for ἰφίεται.

796 Ἰπαυλον (ἰνδομυχον, ὕπδ τὴν αἰλὴν τῆς σκηνῆς, Suidas) σκηνῆς, within the tent. See note 102 b.

797 ἐπὶ τῷ (for τινι) wherefore, to what purpose? The article is often used for the indefinite pronoun: τοῦ (i. e. τινός) ἀνθρώπων, Ajax, 800. See lines 829. 314.

798 ἑλπίζω is taken in the sense of *metuo*, as in Trachin. 3. *He himself will soon arrive: but he dreads to undergo or endure the fatal departure of Ajax*; and has, therefore, dispatched me in haste, to prevent it.

The commentators differ much in interpreting this passage. Hermann takes ἑλπίζω in the sense of *spero*; and φέρειν, of *nuncio*: *he hopes to announce this departure of Ajax as fatal*; i. e. "he hopes, that by announcing this departure of Ajax as likely to be fatal, the hero will be detained within his tent, and thereby be preserved from the impending danger."

Ἐλπίζωι τήνδε ἔξοδ. φέρειν (i. e. δέχεσθαι) ἑλεθρίαν (sc. μῦθον) Ἄλαντ: "metuit enim ne hic egressus Ajacis exitiosum ei eventum allaturus sit."—Vel φέρειν ponitur pro φέρισθαι, i. e. ἐξέρχισθαι, ut ἐλεθρ. pro adjectivo sumatur." Billerbeck.

"Teucer metuit, ne hunc Ajacis egressum ut exitialem laturus sit; i. e. ne hic

egressus Ajaci interitum, sibi dolorem, sit conciliaturus:" Erfurd't.

"Metuit Teucer, ne hic Ajacis exitus, de quo cavendum esse *nunciat*, perniciosus ei futurus sit:" Lobeck.

"Hunc vero exitum Ajacis (*nimirum si contigerit*) exitialem se deprehensurum existimat:" Heath.

Bothe reads *ἰλπίζειν φέρι*, taking *ἰλπίζειν* in the sense of *ἰλπίδα*, *fear*: "hunc vero Ajacis egressum, ne exitialis sit, metuere nos (*Teucer*) facit."

Benedict refers *ἐνδι* to *ἡμέραν* understood: *he fears, that this day will bring with it the fatal departure* (i. e. death) of *Ajax*; as if *ἔξοδος* refers, not only to the departure from the tent, but also from life.

Jaeger considers *ἰλιθρία* as a substantive: *ἰλιθρίαν φέρι*, *exitium afferre*.

Musgrave conjectures *Ὀλιθρία Δίαντ' ἰς ἰλπίζειν φέρι*, taking *φέρι* *ἰς* in the sense of *spectare*, *pertinere ad*, has a fatal relation to *Ajax*.

800 *μαθὼν* for *ἀκούσας*, *having heard it*.

801 a. *Θιστίριμος* for *Θιστοριδης*, *son of Thestor*.

802 The word *ἔτι* occasions much trouble to the commentators. Hermann explains the passage by the figure *anacoluthon*. He considers *ἔτι* to be a sort of expletive; as *νῦν ἔτι σοι παρίσταται*, *Septem*, 702. *Νῦν ἔτι καὶ βιοὶ διογνῆς κλύοιτ'*, &c., *Suppl.* 638. The original construction would have been *καθ' ἡμέραν τὴν νῦν αὐτῷ θάνατον ἢ βίον φέρουσαν*: but the insertion of the particle *ἔτι*, which is usually attended with a finite verb, changes *φέρουσαν* into *φέρι*. The meaning may be, "He heard it from the prophet *Calchas*, on this very day, now bringing (or, which now brings) death or life to him (*Ajax*)." *Nῦν ἔτι* appears an instance of attraction for *ἔτι ἢ νῦν ἡμέρα θάνατον αὐτῷ ἢ βίον φέρι*, an abridged expression for *ἔτι (ἢ μάντις) τὴν νῦν ἡμέραν αὐτῷ θάνατον ἢ βίον φέρι* *ἔλεγε*:" *Matthiæ*, p. 991.

Schaefer and Billerbeck understand *ἔξοδος* before *φέρι*.

Erfurd't interprets *ἔτι* by *when*, or *in which*: "He heard it from *Calchas* on this very day, in which he (*Calchas*)

brings, or assigns, death or life to him (*Ajax*)." *Benedict*, p. 20.

Heath seems to consider *ἔτι* to be *ἔτι*: *ex vate Thestoride, hac ipsa die* (non, de hac ipsa die) *quod hæc* (i. e. the present day) *illi mortem aut vitam adfert*."

Lobeck proposes *ἔτι σοι* for *ἔτι αὐτῷ*.

Bothe reads *καθ' ἡμέραν | τὴν νῦν ἔτι αὐτῷ θάνατος ἢ βίος φέρι*, by way of enallage for *ἡμέρα ἢ νῦν φέρι* (*relates to*) *κατὰ θάνατον ἢ βίον*: *φέρι* *ἰς* or *κατὰ τι* means, in Bothe's opinion, *to belong to, to have relation to*. " (*Audivit*) *ex Thestoride vate, mortem vel vitam illius ad hunc diem spectare*."

Brunck does not notice the difficulty occasioned by the word *ἔτι*: and translates the passage generally by "hunc ipsum diem illi vel mortem vel vitam afferre."

"Particula *ἔτι* indicat *quandoquidem*, et *φέρι* ad diem presentem, quem timebant, refertur:" *Benedict*, p. 20.

803 *πρόσστη' ἀναγκ. τύχης*: "stand before this fatal occurrence; i. e. oppose, ward off:" So *Stephens*, *obsto, obsisto*, *Thes.* 4611 C. Or, *πρόσστη' (ἰμοῦ ἰσι τῆς) ἀναγκ. τύχης*, "stand before me, i. e. protect me, in this fatal occurrence: So *Μαρίσιω* *πρόσστησαν*, *Herodot.* ix. 107. Or, *πρόσστη'* may be taken in the sense of 'præesse, gubernare'; "take charge of, direct, arrange this fatal occurrence so as to ward it off: thus *Musgrave* interprets *προσστήτην φέου*, *administrabant*. Erfurd't adopts this sense: "Verbis *πρόσστη' ἐν τυχα.*, nihil aliud inest nisi hoc; *curate urgentem necessitatem*, ita ut eam arceatis:" Erfurd't. *Ἀντιπάσσει* *πρὸς τὴν τύχην*, *Lobeck*. *Ἐπίκουρι* *γίνωσθι*, *Suidas*. "Prævertite fortunam, quæ necessaria videtur;" or, "Obviam iis calamitati huic, antequam necessaria deveniat:" *Heath*. "Opem ferite, in urgenti hac necessitate:" *Brunck* and *Bothe*.

804 a. Understand *ἔστι* before *μελλῶν*. See construction of *ἀπελάται*, line 2.

804 b. *Ἐν τάχῃ*, "with speed." *Ἐ* is often used for *σύν*. See *Dr. Blomfield*, *Prometh.* p. 36, line 432.

805 a. *ἀγκῶνας*, *windings, bendings of the shore*: So *Stephens*, "littorum sinus," *Thes.* 665 C. "Promontoria sive angu-

ios montium," Musgrave. Τὰς ἀπρας τῶν ἔρων.

805 b. ἀνηλίως, eastern, eastward. 'Eous,' Steph. Thes. 4124 B.

807 ἠπατημένην and ἰβιβλημένην for -νη εἶναι: see note on 471. "I am now aware, that I have been deceived by my husband" (see line 685), "and that I have fallen from his favour."

809 οὐχ ἰδρυτίον, "we must not sit, loiter."

810 εἶμι, 'I will go.' See note 654 a.

811 a. ἰγνοῦμεν, let us hasten: metaphor from those who, in the hurry of running, are covered with dust. See line 988; and Trachin. 1255.

811 b. οὐχ ἴδρας ἀκμή, "it is not the time for delay." So Euripides, οὐχ ἴδρας ἀγῶν ἀλλ' αἰ μὴν ἰδράδ', αἰ δ' ἰκασί' ἰλίσσιαι, Orest. 1284. "Ἐργων ἀκμή, Electr. 22. Μίλλων ἀκμή, Æsch. Persæ, 413. See Bp. Blotfield, Septem, 95. The words οὐχ ἴδρας ἀκμή are to be considered as within a parenthesis.

811 c. Hermann reads, Χαρῶμεν, ἰγνοῦμεν οὐχ ἴδρας ἀκμή, Σόζων Σίλωντας ἄνδρα γ' ὅς σπιύθη θανῶν. i. e. "Non est desidias locus, si quis servare vult virum mortis appetentem."

813 ἵτοιμας sc. εἶμι. Very often the verb εἶμι is wanting, especially with ἵτοιμας. "Ἐτοιμας δοῖναι, Medea, 612. "Ἐτοιμασ' ἀπ' ἐμοῦ, Troades, 74. Δουλιεύειν ἵτοιμας, Plato. Matthiæ, p. 441. § 305: Porson, Phœniss. 983: and Dorville, Charit. p. 49.

814 Λόγος and ἔργον are often opposed to each other, especially in the tragedians. Λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ, φίλοι, Alcestis, 349. Λόγῳ μὴ ἰσθλᾶ, τοῖσι δ' ἔργουσι κακᾶ, CEd. C. 782. Λόγῳ θανῶν "Ἐργουσι σάβῳ, Soph. Electr. 59. See Dr. Monk, Alcest. 349; and (more especially) Porson, Phœniss. 512. So the Latins: "Dicta cum factis composuit," Sall. Jug. 52. "Dictis facta exæquanda sunt," Sall. Cat. 3. 'Dictum, non modo factum,' Cicero. 1. Fam. ep. 9., &c. &c.

814 b. Sophocles, that he might have an opportunity of making his hero fall upon the sword, is compelled to dismiss the Chorus from the stage. A similar viola-

tion of this economy, which fettered the Greek drama, occurs in the Eumenides (223) of Æschylus; and in the Helena (385) and Alcestis (762) of Euripides. Deeds of murder and bloodshed are usually narrated to the audience by the intervention of messengers; or are inferred by hearing the outcry of the murdered person from behind the scenes. What Sophocles may have lost in thus transgressing the decorum of the Greek stage, he more than regained by placing Ajax before the immediate view of the audience; whose feelings must have been more powerfully excited by this vivid display, than by the languor incident to narrative.

815 The reader, of a poetical taste, will be much gratified by Rev. Mr. DALKE'S version of the speech of Ajax.

Now stands the murd'rous sword, where it may pierce

Most deeply—(had I thought in such an hour

To reason idly thus)—'T was Hector's gift,

Of strangers ever most abhorr'd by me, And to my sight most hateful. In the soil Of hostile Troy 'tis rooted, sharpen'd late To pierce more promptly. I have well prepar'd

And fix'd it deep, to yield a speedy death, And thence to Ajax prove his kindest friend.

Thus far 'tis well arrang'd. Next, mighty Jove!

Thy grace, as is most meet, I now implore: Nor will I ask thee for an ample boon: Send one who may in Teucer's ear report The evil tidings, that he first may bear My corpse, yet reeking from the sword, away:

Lest, by some foe discover'd, I am cast To dogs and birds a vile dishonour'd prey. This, Jove, I ask of thee.—I next invoke Th' infernal Hermes, guide of parted souls,

That he would soothe me gently to repose; And grant, when this keen sword has pierc'd my side,

A prompt and painless passage to the shades.

I next invoke to aid me those dread Powers,
 For ever virgins, and of mortal wrongs
 For ever conscious, swift in keen pursuit,
 The Awful Furies, to attest my doom
 By the base sons of Atreus basely slain,
 And plunge the traitors in an equal fate.
 As they behold my blood, by mine own hand
 Pour'd forth, 'so be their best lov'd children's hands
 Embrued in theirs—thus self-destroyers too.
 Come, ye Avenging Furies, swift and stern,
 Quaff their warm blood, nor spare the peopled host.
 Thou, too, whose car o'er yon bright Heav'n is borne,
 Look down, O Sun! upon my native land;
 Relax thy golden reins, and deign to bear
 The joyless tale of misery and death,
 To my sad mother and my aged sire.
 Unhappy Queen! soon as the tale she hears,
 What plaints through all the city will she pour!
 Yet idly thus to sorrow nought avails;
 Let the bold deed at once be dar'd and done.
 O Death! stern Death! approach, regard me now:
 Soon shall I hold a nearer converse with thee.
 Thee, car-borne Sun sublime, for the last time,—
 Thee, glorious beam of the resplendent day,
 I now invoke, to hail no more for ever!
 O light—O soil of Salamis belov'd,
 My father-land! O dear paternal hearth,
 Thou noble Athens, and my lov'd compeers—
 Ye founts, ye rivers, and ye Trojan plains,
 Which long have here sustain'd me—
 Ajax breathes
 This parting word, a long and last farewell;—
 Next shall I commune with the shades of Hell.

815 a. *ὁ μὲν σφαγὴς*, "the murderous sword stands fixed in the ground, in such a manner as it may pierce most deeply."

σφαγὴς, properly, the knife used at sacrifices (See Dr. Brasse's Greek Gradus, here put for *ξίφος*).

815 b. *Τῶν-α, -ώτερος, -ώτατι, αἰτίαι, sharp*; used for *εμπαικίαι*.

815 c. *ῥ* for *ῥ δδῥ*, qua ratios.

816 *εῖ* for *ενί*: i. e. *επι*: (see note on line 245 a.) "if there be time for one to indulge in such reflections." Sophocles seems to have inserted this clause as a sort of apology for putting a long speech into the mouth of Ajax at the moment of bending over his sword, and while his friends were hastening to rescue him from his mad purpose.

817 a. Hermann removes the comma after *Ἐκτορος*, in order to preserve the connexion of *ἀνδρῶν ξίτων μάλα ταυρώτερος*.

817 b. *ῶρον*: in allusion to *Homer*, *Il.*, 305:

*Ἦδ' ἄρα φωνήσας δῶκε ξίφος ἀργαρίην
 Αἴας δὲ ζωστήρα δίδου φαίνας φαίνας.*

This interchange of belt and sword between Hector and Ajax, has not escaped the notice of the Greek epigrammatists: *Ἐκτορ Αἴαντι ξίφος ἔδωκεν. Ἐκτορ δ' ἄρα ζωστήρ' ἀμφοτέρω ἢ χάρις εἰς δάπτει*.

*Πικρὴν ἀλλήλοισ' Ἐκτορ χάρις, ἣδ' ἔφηνε
 Αἴας ἐκ πολέμου μνημ' ἔπορε φίλις.*

*Ἐκτορ γὰρ ζωστήρα λαβὼν, ξίφος ἔμαυλίσεν
 Τὴν δὲ χάριν δώρων παρέσασεν ἐν δάπτει.*

*Τὸ ξίφος εἶδ' Αἴαντα μνημότα, καὶ πάλιν
 Εἶπευσι Πριαμίδην δίφρου σφάγγειον.*

*Πίμπισται ἐξ ἔχθρῶν οὕτως αὐτακτίνα ἄρ'·
 Ἐν χάριτος προφάσει μοῖραν ἔχοντα μνημ'.*

*Ἄσπιδ' Ἀχίλλης, τὴν Ἐκτορος αἶμα πῶτος
 Λαερτιάδης Δαναῶν εἶλε κακουργίῃ.*

*Ναυηγῶν δὲ Θάλασσα παύσασαι, καὶ τὴν
 τύμβον*

*Αἴαντος νεκτὴν ἔρριπον, οὐκ ἴδμεν.
 Καὶ κελὶν Ἐλλήνων στοργερῆ ἀπὸ δαΐδος
 λασσα,*

*Καὶ Σαλαμὶς ἀσπίχι κῦδος ἐβυλίμην.
 Jacobs, iv. 200.*

The sort of retributive justice, mentioned in the last of these epigrams (that, in the shipwreck of Ulysses, the arms of Achilles were wafted to the tomb of Ajax, on the Rheteian shore, has been observed, on some occasions

even by grave historians. Thus Cæsar is noticed to have fallen at the base of Pompey's statue; and the assassins of Cæsar were, all of them, punished by a violent death. Callippus is said to have fallen by the same dagger with which he slew Dion.

818 *ἰχθίνους ἐρεῖν*: the infinitive active seems used in a passive sense, when construed with adjectives: *εἰννεῖν βόσκων*, Phil. 1167. "Ἄξιμ ταυράσθαι, CEd. T. 777. "Ἀρλῆσθαι ἐρεῖν, CEd. T. 792. *Δουπηρὰ κλύου*, Electra, 557. "Ἀκούσθαι μιλύων", Medea, 317. "Ἐρεῖν φυλάσθων, Medea, 321. See Matthiæ, p. 803; Dawes, M. C., p. 98; Elmsley, Heraclida, 1011.

820 *θνητέην, wheelstone.*

821 *περικεῖλαι*, having covered, i. e. the handle round with earth. "Cooperatum terrâ: nam capulum terebratæ seu cavatæ infixerat, et postea circumcirca operuerat terrâ, ut firmus staret ensis, in quem incumbere parabat:" Steph. Thesaur.

822 *σπῆ ἄνθη*, to me: see line 78, (*δοσι*) *Θανῶν*. *Διὰ τάχους*, speedily. *Διὰ*, with nouns and adjectives, often stands for adverbs. (Matthiæ, § 580, p. 890.) So *διὰ τίλους*, completely, 685. *Διὰ παντός*, thoroughly, 705. *Δι' ἰργῆς*, angrily, CEd. T. 805. *Δι' αἰῶνος*, always, Electr. 1024.

823 a. *ἰδρασυῦμιν*, I have well and completely made arrangements, i. e. for death. This word does not occur elsewhere.

823 b. *ἐν τῶνδε* (dehinc, postea), in the next place, after that. See CEd. T. 235. 282.

824 *αἰνός*, just, reasonable: since Ajax was third in descent from Jove. "Ἀρτίσθων, aid, assist. See note 360 b.

825 *μακρὸν* used for *μείγα*, great, considerable. See Porson, Hecuba, 41.

826 *ἡμῶν*, 'gratifying me; in kind consideration of me.'

827 *βαστάζω*, to support, carry. See line 920. The word seems applied to sustaining the dying or dead: *ἄ νῦν κατ' οἶκον ἐν χερσὶν βαστάζονται*, Alcest. 19: *βαστάζων νεκρὸν*, Alcest. 740.

828 *πρὸ ἔριφου*, 'on the sword.' Πιεῖ,

with the dative, signifies especially *on*, *about*, to the question *where*. (Matthiæ, § 589. b. p. 908).

829 *πρὸς*, by: See note 759 b.

830 a. *ἰφθῶ πρόβλητος*, "I may be thrown and exposed." Such instances of pleonasm are common in the poets.

830 b. *κυνεῖ, εἰνοῖς*: "Heu terrâ ignotâ canibus date præda Latinis | alitibusque jaces;" Æn. 9. 486. The horror, which the ancients entertained of remaining unburied, is illustrated by Potter, Book IV. Chap. 1.—Ajax is said to have been privately interred, but his body was not reduced to ashes; Calchas declaring that the element of fire was profaned, by burning in it the bodies of suicides.

In the present line, Sophocles imitates Homer:—*αἰνοῖς ὄϊλόριμα τῶνχι κύνισσιν*, | *Οἰωνοῖσι τε πάσι*. Similar passages may be seen in the latter part of Dr. Blomfield's note, Prometh. 1015.

831 *Προσεσείπω*, I pray, entreat. So Euripides, *κακῶς ἐλπίσθαι πρόστρομα* 'Ἀργύλων χθόνα, Suppl. 1205.

832 a. *Πημπαῖος*, the conductor, i. e. of souls to Orcus.—"Tu pius lætis animas reponis | sedibus, virgâque levem coerces | aureâ turbam," &c. Horace, Od. 1. 10. 17. (Animas) alias sub tristia Tartara mittit; Æn. 4. 239. Hence called *ψυχώμακτος*.

832 b. *Χθόνιος*, Infernal; as conducting the shades to beneath the (*χθών*) ground. 'Ἐρμῆς χθόνιος is invoked, Æsch. Choeph. 1.

832 c. *κοιμῶμαι*, to cause to sleep. "I invoke Mercury, that he may kindly lull me into the sleep of death." *Κοιμίζω* is a 'verbum funereum.' *Τὰν Ζῆος ἀμφοσσίρεφ* | *κοιμίζω φλογμῆ*, Hecub. 472. *Κοιμῶνται πολλοί*, 'many are dead.' St. Paul, Corinth. ii. xi. 30.

833 a. *σφαδάζω* (I struggle), is properly said of those who kick out their feet, or whose limbs are convulsed, in the last agonies of death. Hence, *ἀσφάδαστος*, tranquil, unattended with struggle or spasm. (See Dr. Blomfield, Persæ, 199; and Agam. 1264.)

Cassandra breathes a similar wish:

ἐπιύχομαι ἢ καμιάς πλοηῆς τυχεῖν,

ὡς ἀσφάλαστος, αἰμάτων ἐθνησίμων
ἀπαφνύντων, ἄμμα συμβάλλω τῷδι.

Agam. 1265.

"Tum defusus Mercurio libamentis, et invocato numine ejus, ut se placido itinere in meliorem sedis infernæ deduceret partem, cupido haustu mortiferam traxit potationem." Valer. Max. lib. 2. c. 6. edit. Helfrecht, p. 112. "Di longæ noctis, quorum jam numina nobis | mors instans majora facit, precor, inquit, adeste, | et placidi victos ardore immittite manes," Sil. Ital. viii. 140. On the other hand, the poets, when they speak of a painful and lingering wound, represent the dying man as quivering in convulsions: 'longis singultibus ilia rumpit,' Virgil.

833 b. Πηδήματι: so Euripides introduces Teucer, speaking of Ajax's death: αἰκῦν ἀντὶν ἄλισ' ἔμ' ἐπὶ ἕψοις, Helen. 96.

834 πλωγῶν: the part which received the fatal sword of Ajax, is variously represented by the poets. Ajax is said by Quintus Calaber (V. 821), to have been invulnerable, except in his throat: Æschylus (in a lost play) makes the vulnerable part to be the arm-pit.

835 αἰὶ παρΘίνους, the Furies. Suidas explains the epithet by saying, that the Furies do not pollute the virgin purity of their hands, by receiving the bribes and offerings of the wicked. Their celibacy might, with more propriety, be considered as a mark of their stern unsocial character. In reference to their celibacy, Æschylus terms them ἄπαίδες, Eumen. 1031.

837 a. Σιμυαὶ βιαί, the venerable goddesses, was the peculiar title of the Furies at Athens. See Potter, vol. i. bk. 2. c. 20. Σιμὸς (augustus, venerabilis) is often applied to the dignity of kings. See Bp. Blomfield, Agam. 176.

837 b. Ἐρῆνς, with a single ν, is considered by Brunck to be the ancient and correct spelling. So ἰλνύω, not ἰλινύω. See Dr. Blomfield, Prometh. 53.

837 c. τανόπους, that stretches the feet; that runs rapidly: fleet, as in pursuit of the guilty. Hence, line 843, the

Furies are termed ταχταί; and, by Euripides, δραμαῖς, Orest. 827.

837 d. μαθῶν ἱμέ, ὡς διόλλυμαι, for μαθῶν, ὡς ἰγὼ διόλλυμαι: See note on line 118. 'Scin' me in quibus sim gaudis,' Terent. Eun. v. 8.

839 a. κακὸς κάκιστα: See note 139i.

839 b Πανώλιθρος, 'ruined utterly; ruined from the very bottom or foundation.' Used poetically for κακώλιθος. The word is used transitively, Philoct. 322. See Bp. Blomfield, Septem, 71.

841 a. αὐτοφθαγῆς, self-slaughtered.

841 b. Τὼς for οὔτως, thus; corresponding to ὄσως and ὡς. Τὼς ἢ ἀπιχθήσω, ὡς νῦν ἔκπαυλ' ἐφίλησα, Homer. "Vox τὼς senariis ignota est." Dr. Mook, Hipp. 114.

842 a. Schneider (de dialecto Sophoclis, p. 21.) says, that φίλιππος for φίλιππος is of rare occurrence.

842 b. So that, owing to their dearest children, they may perish by their own hands. Πρὸς, by, or, on account of: Matthiæ, p. 912.

842 c. Lobeck and Hermann take αὐτοφθαγῆς as simply slain: and although ἐργόνων will not apply to Clytemnestra, they discover in this imprecation of Ajax a secret allusion to the deaths of Agamemnon and Ulysses; the former of whom fell by the hand of his wife; the latter, by his son Telegonus. If such had been the intention of Sophocles, he as other poets (see Æn. 4. 612.), would probably have made his dying hero more definite in his prophecy; that the curse might be more striking and solemn. We may, therefore, agree with Brunck and Erfurd in supposing, that Ajax makes no reference to the particular death either of Agamemnon or Ulysses; but imprecates upon them the most bitter and distressing of deaths, "— to commit suicide, as a refuge from the ingratitude and persecution of the children whom we most love." "Utque me vident manu meâ cadere, sic illi, a carissimis suorum liberorum ad necem adacti, propriâ manu sibi letum consciscant:" Brunck. Musgrave proposes to read φίλιππων ἐργόνων τε, that φίλιππων may apply to Agamemnon; and

ἰκγόνων, to Ulysses.—Bothe omits the lines 841, 842, as spurious.

843 a. ἴτι is used either as *come hither*: or, *go, depart*: the latter sense is here adopted.

843 b. Πάινμοι, *retributive, avenging*.

844 a. γήισθι, *essay, i. e. assail, attack*. So ἰκίεων γήισθαι is rendered by Brunck, *experiri, periculum facere*, Antig. 1005. Τῆς σῆς δὲ τόλμης ἴσθαι γηγιμίνος, Hippol. 659; where the Scholiast explains the word by *πειριμαμίνος*. See Dr. Monk.

844 b. πανθήμου, *the whole*: 'univ-
sus,' Steph. Thes. 3286. A.

845 a. αἰσὶν οὐρανὸν, a phrase from the Homeric αἰσὶν "Ολυμπαν: *great, lofty*. Αἰσὺν, ὕψηλόν, *μίγα*, Suidas.

845 b. Διφρηλατῶν, *gliding over in a chariot*: See Dr. Brasse's Greek Gradus.

847 a. ἐπισχῶν (κρατήσας, βεδύσας, Suidas), *checking, arresting, χρυσεῖωντος ἡίας, thy golden or resplendent reins*.

847 b. χρυσεῖωντος, literally, *having a golden back*, is applied to reins, the upper or outward side of which is adorned with studs or thin plates of gold. So, in Latin, *aurea cingula, aurea sella*. The custom of applying golden bosses or studs to staves, seats, belts, shields, helmets, shoes, &c. &c., is illustrated by Lobeck, in numerous quotations. Χρυσάμιος Ἀφροδίτα, CEd. C. 693.

The opening of the Phœnissæ has some resemblance to this passage of Sophocles:

ἃ τῆν ἐν ἄστροισι οὐρανοῦ τίμωναν ὀδὸν,
καὶ χρυσοκαλλάπτουσιν ἰμβριβῶς δίφροισι,
"Ἥλιε, &c.

848 ἄγγυλον: this apostrophe to the sun, on the part of dying persons, has been imitated by other poets:

O decus mundi, radiate Titan,
Dic sub Aurorâ positis Sabæis,
Dic sub casu positis Iberis,
Dic, ad æternos properare n.anes
Herculem, et regnum canis inquieti.

Seneca, Herc. CEd. 1516.

Speech of Orontes, before falling upon his sword:

'Ἥλιμ δ' ἐπὶ σίξαν εἰς ἐτίταινεν ὀνομασὶς |
ἀντιπέφω φαίσομαι, καὶ ὑστατίην φάτο φω-

νῆν | 'Ἥλιε, φλογιστοῖσι δὲ ἄρματος αἰθίρα
τίμωναν, | γήιστονα Καυκασίην ὑπὲρ αὐλάνα
φίγγας ἰάλλων, | στήσον ἱμοὶ σία δίφρου, καὶ
ἴνυσσι Διφρηλατῆν, | Ἰδῶν δοῦλα γήισθαι, καὶ
αὐτοδάϊκτον Ὀρίωνην, Nonnus Dionys. 27,
269. 'Sol, qui terrarum flammis opera
omnia lustras,' &c. &c., Æn. iv. "Ὀμοῦ
δὲ, καίπερ σμιμῶν ἰματίου' ἴτι, | βλίψαι
πρὸς αὐγὰς βούλειται τὰς ἡλίου, | ὡς οὐποτ'
αὐθις, ἀλλὰ νῦν πανόστωτον | ἀκτίνα, κύκλον
θ' ἡλίου προσόψεται, Alcest. 206.

849 τραφῆς, used for *mother*.

852 οὐδὲν ἔργον, *it avails not*; there is no occasion or necessity. 'Ἄλλ' οὐδὲν ἔργον ἰστένασι, Lysistr. 424. See line 12; and Dr. Monk, Alcest. 39. Μάσση, *idly*.

853 a. ἀρκτίον: The verbals in τίος are used either impersonally, as the Latin Gerunds, e. g. *αρκτιούτων (ιστίων) Ajax 690, I must go*; or are referred to a subject, like the Latin participles fut. pass.:

853 b. When verbals are put impersonally, the neuter plural is often put for the neuter singular, particularly in Attic: *σιμαρητία ἐν τὰχῃ*, Thuc. 'Ἀμυντὶ ἰσσι, Antig. 677.

853 c. Verbals govern the cases of the verbs, from which they are derived: *τόνδε θαπτίων, Ajax, 1140: ἀρκτίων τὰδε, 1250. Ἐπιθυμητικὸν ἐρήτης: ἰαχιμερτίων τῶ ἔργῳ*.

853 d. When the verbals are of a transitive signification, they either remain in the neuter impersonal, and retain the object in the accusative, as *τόνδε θαπτίων, Ajax, 1140: ἀρκτίων τὰδε, Orest. 759: ἔξοιστίων ὄπλα*, Phœn. 724: or the object becomes the subject, and the verbal is referred to it as a passive, in the same gender, number, and case, like the Latin participle fut. pass.: as *αἰετα ζήτησία, Ajax, 470: ἰχθὺς ἰχθυαρτίος, Ajax, 679*.

853 e. When a person accompanies the verbal as the subject of the action, it is put in the dative: *ὠφελήτια σοὶ ἢ πόλις. Ἐχθρὸς ἡμῖν ἰχθυαρτίος, Ajax, 679*. See Matthiæ, pp. 649—651.

855 ἐκίῳ is often used to denote the Lower Regions: so line 1372, *οὐτος δὲ κἀκίῳ κἀνθάδ' ἔν. Ἐκίῳ δ' ἐν Ἄιδου κίσσομαι χερσὶ σίδει*, Hecub. 418 (See Dr. Monk, Alcestis, 760.) *Ἐστὶ ἴσσι' ἐκίῳ χάρει*, Electra,

358. See Bp. Blomfield, Choeph. 356. Boissonade, Ajax, 1369.

856 εἶλας (episcōon) ἡμίρας: so εἶλας παρὲς, Prometh. 7.

858 Πανίστατον δὲ: χάρις προσιποῦσ' ἕστατον πρόσθηγμα δὲ, Heracl. 573. Τίλος δὲ χυμὸς δὲ τῶν ἱμῶν προσθηγμάτων, Hecuba, 413. (Elmsley, Herac. 573.) See Major's Hecuba, 411.

859 εἰκίας for πατρίας: Πίδος Σαλαμίνος for Σαλαμίνα: as, in the following line, βιάσθην ἰστίος for ἰστίας: See note 135 c.

861 a. κλειαί σ' Ἀθῆναι. Wesseling is of opinion, that Sophocles here flatters the prejudices of his countrymen, by representing Salamis as being, at the time of the Trojan war, under the influence and authority of Athens: upon this point, there was no slight controversy, in the days of Solon.

861 b. σύντροφον γίνεις, associate, united in commerce and affinity with the Salaminians.

862

(δ) Ποταμῶν τε πηγῶν, ποταμῶν τε κυμάτων Ἀντιθέμων γλάσσω, παραμυθῶν τε γῆ, Καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.

Æsch. Prom. 90.

863 τροφῆς, the Attic form for τροφῆς. Τροφῆς is the more usual form. See Dr. Blomfield, Choeph. 748.

865 ἐν (εἰκα) "Δίδου τοῖς (αἰσιν) κάτω." The word which governs the genitive, is often wanting. These words are (besides αἰσῶν) especially εἰκος or δῶμα: Matthiæ, p. 529. § 379. Τοῖς κάτω, inferis: the lower persons, i. e. the shades below. See note 35 a.

It is the general opinion of antiquity, that Ajax slew himself. (Pind. Nem. 7. 35. Eur. Helen. 59.) Some, however assert, that he died by the arrow of Paris; that he fell by the artifice and snares of Ulysses; that he was stoned; that he was slain by Hector. He is said to have been buried on the Rhæteian shore; and his tomb is pointed out, at this day. Upon his sepulchral mound was a statue which was taken away by Antony, but restored by Augustus. Alexander, when he crossed over into Asia, offered funeral

sacrifices in honour of a hero, so popular among his countrymen. (See Lobbeck's note, p. 361, &c.)

866 a. "The Chorus, who had been in search of Ajax, enter at different parts of the stage, the better to discover him: they meet (as it were) by chance, and ask each other concerning him:" Franklin.

866 b. Instead of ἡμίχρους, Herman writes ἡμιχρῆρον, on the authority of the grammarian Pollux: ὁπόταν ὁ χροὸς εἰς ἐν διαμετρήσῃ, τὸ μὲν πρῶτον καλῶνται ἀρχῆς ἰσκατῆρα δὲ μῦθα ἡμιχρῆρον. δὲ δὲ ἀντιπῶν Ἀντιχρῆρα: iv. 15.

866 c. This repetition (σύνεσις ἐπιτήριον) of similar words, termed by Grammarians *Polyptōton*, is very usual. Δίος κακῶν κακῶν κακῶς, Æsch. Persæ, 1043: πάντων πάντων παρὰ πάντα, Plato, Menæ p. 249: πολλὰ δὲ πολλοῖς πολλῶν, Gorgia Helen. Encom. Tom. viii. p. 100: 'Malè malè male monstrant,' Plautus, Casina 'Optime optimo operam daut optimam' Plautus, Amphitru. Ἐξελίγῃαι τοῖς ἐπιβῆς παρὲς τῶν ἔργων ἀσυσβίας ἐν κείβω. St. Jude, verse 15. Ἀκούσι δ' οὐδὲν οὐκ οὐδανός, Cyclops, 120. Ἐτίρη δ' ἴτιρη ἴτιρον παραῆλθον, Bacchæ, 906. The instances of two words are innumerable: κοινὸς ἐν κοινῶσι, Ajax, 267: μισοῦντ' ἰρίων. 1134: μόνος μόνους, 467: κακῶς κακῶς ἐπίσει, 1177. (See note, 1391.) Παρὶ ὑπέστημενος, Æsch. Prom. 980. Σοφῆς σοφιστῆρος, Phil. 166. Διπλὸν διπλῶς, Elect. 198. Πάντες πάντως, Medea, &c. &c. (See Elmsley, Medea, 787.) See note 522.

869 Hermann considers the phrase as equivalent to οὐδὲς τίς τις ἐπιστήριον ποῦ με συμμαθεῖν. Brunck considers συμμαθεῖν to be used transitively: "And no spot has knowledge to instruct or inform me." Eustathius observes, that as δίδαι he learned is often used by Homer for he taught; so later writers have used μαθήσασθαι in a similar double sense, docere and docere. The same ambiguity prevails in the English verb learn, and in the French apprendre.

"The words μὲν συμμαθεῖν signify so that I may learn; and are an instance of

a construction which occurs in almost every page of the tragic poets. So in this tragedy, 672, φλίγω, i. e. ὄντι φλίγω; and, 804, μελῶν for ὄντι μελῶν:” Dr. Elmsley.

872 a. κλύεις is here understood from the preceding line.

872 b. ἐμιλίων for ἐμιλίας: this transition from genitive or dative to the accusative, is not uncommon: ἵφρανας μετρώνας, τριπόλων δῶτον, Soph. Antig. 857. See Elmsley, Heracids, 693.—See note on line 1007.—‘Ομηλία is compounded of ὁμοῦ, and ἴλη turma: See Dr. Blomfield, Prom. 39.

874 “All the western side of the fleet has been trodden, *traversed*, by us.” [Ξεμβίω, calco, seu peragro, pervado, calcando nimirum terram: Steph. Thesaur.]

875 ἔχουσ ὄν (habemus igitur?) *have ye found him?* So Terence, “habemus hominem ipsum.” The other Semi-chorus reply in the ambiguous sense of the verb ἔχω. Thus, when the Chorus (Cycl. 683) ask the Cyclops ἔχουσ? he replies, κακός γα πρὸς κακῷ.

876 “But, οὐδὲν πλῆον I have done *nothing*, (i. e. my efforts are of no avail) *is ἔφην towards the discovery* of him.”—Some such word as εἰργασμαι, or πεισίσκη is understood; as appears from the following examples: *eis pánt’ ἔφίγγμαι, κούδην εἰργασμαι πλῆον*, Hippol. 284. *Καὶ πλῆον πρᾶξομεν οὐδὲν*, Iphig. A. 1383. *Οὐδὲν εἰς πλῆον ποίω*, CEd. T. 918. See Dr. Monk, Hippol. 284: and (especially) Dr. Blomfield, Agam. 995.

877 a. A somewhat similar dialogue occurs in the Orestes, 1255:—

ἰγὼ μὲν οὖν πρῆβον
τῆνδ’ ἐμφυλάξω, τὴν πρὸς ἡλίου βολάς.
HMIX. Καὶ μὴν ἰγὼ τῆνδ’, ἢ πρὸς ἰσθίαν φέρει.

877 b. ἡ ἐφ’ ἡλίου βολῶν κίλιος, *eastern road*: literally, “the road leading from the east,” φέρουσα being understood. The genitive βολῶν is often omitted: thus Herodotus, *οἱ ἐπ’ ἡλίου λισίσις*, “the Eastern Ethiopians,” vii. 70. ‘Ἄλλ’ οὐδ’ ἰμοὶ δὲ, &c. [“Nec mihi, ad solem orientem pergenti, vir hic usquam concipiendum se obtulit:” Bothe.]

877 c. Βολά, *jactus*, used for *beam*,

ray, of the sun. ‘Ἐφ’ οὐρα φλιγίδων | βολαίων ἡλίου, Phœniss. 171. In a similar idiom, οὐδίσσας’ ἡλίου φαίδων ἀκτίων ἵβαλλον, Odys. ε. 479. ‘Aër ardoribus ictus,’ Lucret. 5, 606. ‘Radium exaugeat ictum,’ Lucret. 5. 612. ‘Luna potest, solis radiis percussa, nitere,’ Lucr. 5. 703. So the French say, “*coup de soleil.*”

877 d. Dr. Elmsley proposes ἄλλ’ οὐδὲ μὲν δὲ, &c.: which phrase occurs Trach. 1128. Electra, 913.

878 a. Φανίς is to be construed with (κατὰ) τὴν ἐφ’ ἡλίου βολῶν κίλιον: as, in Electra, 1273, φιλοτάτην οὐδὲν φανήται. Hermann.

878 b. Several negatives (οὐδὲ οὐδαμοῦ) strengthen the negation, except when the negatives belong to different verbs: *Μαθηθία*, p. 931. See also note 540 a. *Οὐ ὀπίσ’ οὐδὲν*, Ajax, 1273. *Οὐ μὴ μὴ*, CEd. T. 329. *Οὐ οὐκ*, Antig. 5.

878 c. *δηλοῦ* for *δηλοῦνται* (see note 581 a). So *δηλοῦ τὸ γίνεσθαι*, Antig. 471.

880 *ἐλιαδῶν* &c., “who of the laborious *fishermen*, having sleepless captures,” i. e. employed in fishing during the night, &c.

‘Ἀλιαδαί, *sons of a fisherman*, i. e. ‘fishermen.’ From this word, Lobeck takes occasion to observe, that patronymics of a feminine form are often applied to men, and used as substantives. Thus ‘*Ἀσκληπιάδαι*, ‘physicians:’ *οἱ κουργαῖδαι* *θήβαις*, Soph. Antig. 940, &c. &c. This idiom has escaped those critics, who, instead of *ἐλιαδῶν*, propose *ἐλιαδῶν*.

882 Sophocles uses ‘*Ολυμπιάδων*, a feminine form, with *θιῶν*, as *ἱλλὰς ἀνήρ*: *φοιτάσι ποταμοῖς*, Phœniss. 1038.

883 *ῥυτῶν* is used for *ρίνονων*, *flowing*. So Æschylus, *ῥυτῶς ποταῖς*, Eumen. 455. ‘*ῥυτῶν παγῶν*, Hippol. 123; and, *ῥυτῶς ναυμοῖσιν*, 649. *ῥυτῶν ἰδάτων*, CEd. C. 1598.

884 a. “*Ἰδεῖς*, *acquainted with*, poetically denotes, *inhabitant of*, *one who dwells near*. Thus, *Κήρβαῖσι διδάπτεις ἐλκισσεται ἄντυγα νήσων*, Nonnus, Dionys. 26, 174. “*Gens conscia Nilo*,” for *accola*, Lucan. l. 20.

884 b. *Βάσπαρος* was the ancient name,

of the Hellespont. (See Dr. Blomfield, *Persæ*, 729.) *Βοσπορέων ποταμῶν, rivers which flow into the Hellespont.*

885 a. Ὀπίθουμον, *stern-minded, inflexible*: see line 548.

885 b. ἄπειθε, *sicubi, if at any time, or, if in any place*, is an elliptical phrase, whose verb must be supplied from the context: in the present instance supply *πλάττεται*. See note 179 b: and *Matthiæ*, p. 975.

886 Πλάττουμεν, *I am driven about, am harassed by wanderings*: *vagabundus jactor.*

887 Ἄπῳ, *I utter, speak, cry aloud*, has the antepenultimate long; and the penultimate common. Dr. Blomfield, *Prometh.* 613; and *Persæ*, 128.

888 *σχίστικα*, &c. "*for it is a grievous thing that I, a wanderer of many labours (i. e. that I, after my long and laborious wanderings), should not approach with favourable course (i. e. should not advance in a swift and direct course, as a ship impelled by a favourable wind), nor discover this feeble man, where he is.*" In the latter clause, the Chorus complain, that, though vigorous in health, they are unable to overtake Ajax, though debilitated by his late malady.

889 Οὔριος, *secundus*, from *οὔρος ventus secundus*. Dr. Blomfield, *Sept.* 687.

890 a. ἀμυντός, "*deprived of strength, feeble, unsubstantial.*" See Dr. Brasse's *Greek Gradus*. Musgrave proposes *μυμνός*.

890 b. Ἀλλὰ μὴ is put for *μηδὲ*, *nor.* Lobeck.

891 Tecmessa, entering, discovers the body of Ajax.

892 a. πάραυλος, *near, neighbouring, from αὐλή*. "*Whose outcry issued from the neighbouring wood?*" Ἀλλ' ὡς πάραυλον οἰκίσσης, *Cæd. C.* 785. So the compounds, ὑπάυλος and ξυνάυλος. Πάραυλος, properly belonging to *νάυλος*, poetically agrees with *βή*.

Eustathius and Lobeck take *πάραυλος* in the sense of *mournful*: from *αὐλός, pipe*; '*dissonant to the pipe.*' So *ἄλυρος μύσσα* and *παράμυρτος*, Euripides, *Phœnissæ*,

892 b. *Νάπος* and *νάπη*, (in the plural, usually *νάπαι*), a valley between mountains and rocks, a mountain-wood. "*Ajax in εἰλόθ, postquam rescivit quæ fecisset per insaniam, gladio incubuit:*" Cicero, ad Herenn. I. 11.

894 *νύμφη*, *wife*. "*Grata ferunt nymphæ pro salvis dona maritis:*" Ovid, *Heroid.* I. 27.

895 a. *ἄικτος* (from *ἄζω*) *lamentation*. The phrase *mixed up with this wailing* is a poetical expression for the simple *ἀμίζουσαν, thus lamenting*. The Chorus allude to lines 891, 893.

Sophocles elsewhere uses a similar phrase: *ἔν κακοῖς μαινομένηων*, *Electra*, 1485. *Διυλαία συγκίπρασμαι δύν*, *Antigone*, 1311. So Pindar uses *οἴκη μίγνυθαι* for *τὸ νικᾶν*, and *ἔργον μίγνυθαι* for *ἐργάζεσθαι*. *Gedike*, Pindar, p. 172.

Brunck translates *οἶκ. τῶδ. συγν.* by "*in hos effusam questus.*" Musgrave, by "*inter hæc lamenta versantem.*"

895 b. The ante-penultimate of *παρᾶμυρτος* is long.

896 a. *διαντιόρθημαι*, *I am utterly ruined*. This is an instance of applying to *individuals*, what is usually said of *cities or kingdoms*. See *Acta Apost.* ix. 21.

896 b. Οἴχωνα, *perii, I am undone*. So Ajax, 1128: Trach. 1145.

"Tecmessa, as well as the Chorus, alarmed by the prophecy of Calchas, as recounted by the messenger, had been in search of her husband; and, on her return, finds his body. The Chorus are at the fore-part of the stage, and Tecmessa at the back, in the place where Ajax had fallen upon his sword:" Franklin.

898 *ἄρτίως νιοφραγής* occurs Trachin. 1132. The phrase itself may be ranked under instances of pleonasm. So *ἔργον ὑπερβριθὲς ἄχθος*.

899 a. *περιστραχής*, literally, *wrapped round, investing*. Ajax, in a poetical sense, *enfolds* or *invests* his sword, inasmuch as it has pierced him deeply. "*An sese mucrone induat,*" *Æn.* x. 682.

899 b. *Κρυφαίως*, *hidden, concealed, deeply-buried*. i. e. in the body of Ajax. So Virgil, "*capulo tenus abdidit corpore*"

Æn. 2. "Pectore in adverso totum ensem condidit," Æn. 9. 347. Musgrave proposes *κακίμω*, *bloody*.

900 *πόστων* sc. *ἱνικα* understood. "Wo is me, in reference to my return to Greece."—The genitive, in exclamations, is used with or without an interjection. (Matthiæ, p. 492. § 348.) So ἦ μοι ἱμῶς ἄτας, 908: ὦ τόλμης πικρῆς, 1004: εἴ μοι γίλωτος, 367. CEd. C. 1399.

901 *καταπίφνω* is an Homeric word.

902 *τόνδι συναύταν*: *δικτικῶς, me*, the Coryphæus.

904 a. *πᾶρα, i. e. πάριστι*, 'I have occasion to lament.'—['Flendi occasio adest, præbetur,' Steph.]

904 b. *ᾧδε τοῦδ' ἔχοντος*, "the affair being thus."

905 Hermann reads *ἔρξῃ* as being the more ancient form: so *ἰρξάτην*, Æsch. Theb. 929.

906 *αὐτῆς (ἰπαρξῆ) πρὸς αὐτοῦ*: *he did it, of himself*. The same phrase occurs, Trachin. 1134; Antig. 1177; CEd. T. 1237. Æschyl. Prom. 787. Medea, (Elmsley) 31.; and Heraclidæ, 144. *Αὐτοῦ* thus serves for the three persons *ἱμαντοῦ, σιαντοῦ, ἱαντοῦ*.

907 a. *περιπυτῆς ἔγχυες*, "the sword upon which he fell." So *περιπυτῆς τύχαις, i. e. αἷς περιπυτῆς*, Androm. 983. See Dr. Blomfield, Agam. 225.

907 b. *κατηγορεῖ*, *indicates, proves*. *Κατηγορεῖ* occurs in this sense, Cyrop. 8. 3. 4; and 1. 4. 3. See Bp. Blomfield, Agam. 262.

909 *αἱμάχθης*: *thou art blood-stained, i. e. slain*. Brunck asserts, that the augment is neglected in the Chorus. So *σύθη*, Prometh. 135. See Matthiæ, p. 198.

910 *ἄφρακτος (ἀφύλακτος, Hesychius)* 'unfenced, unguarded by thy friends,' *i. e. who should have detained thee in thy tent*.

911 a. *Κωφός* implies either *dumb* or *deaf*. Porson.

911 b. *ἄιδους (ἀμαθῆς, ἀπειρος, ἀνείδητος, Suidas), ἰγνηροῦ ἀκακίφου*.

"And I, dull in every respect (dull and unsuspecting)

was negligent of him."—So Anna; "nece tantos mente furores concipit," Æn. 4. 501.

913 *δυσπεράσιλος, difficult to be diverted, obstinate*.

914 a. *δυσάνυμος*, 'having a name ill-boding, or expressive of evil:' see line 430.

914 b. Brunck reads *ἰδυσάνυμος Αἴας*: Porson (Orest. 1297.) asserts, that the tragedians rarely prefix the article to proper names, unless for some especial emphasis; or at the beginning of a sentence, where a particle is inserted, as *ταῖς γὰρ ἂν Θήβαις*, Phœniss. 522.

915 *οὔτοι θεατῆς, he is not to be gazed upon*. "Spectare non sino," Brunck. The affection of Teccessa cannot endure, that the distorted features of Ajax should become a gazing-stock.

916 a. *παμπάνην (ἰλοσχηρῶς, παντλῶς, Hesychius)*, "altogether, entirely:" from *πᾶς all, πάραυτι I possess*: see Dr. Blomfield, Persæ, 735.

916 b. *φᾶρι*: As soon as any person had expired, the nearest relations closed his eyes, and covered his face: whence Hippolytus, at the point of expiring, calls upon his father Theseus to do him that office: *κρύψον δέ μου πρόσωπον ὡς τάχος πίπλοις*, 1456. "Ἐκρυψα πίπλοις νεκρὸν, Troades, 628. See Valckenaer, Hippol. 1456.—"But let my favours hide thy mangled face:" Hen. IV. Part. I. Act 5. Scene 4.

916 c. The penultimate of *φᾶρος* is generally short in the tragedians, except in senarian lines: see Dr. Monk, Hippol. 125.

917 a. "for there is no one, who, especially if a friend, could endure to see," &c. Brunck proposes *κ' οὐ φίλος*. —*Τὰ μὲν γὰρ κακὰ | οὐδὲς οἶς τε πλὴν ἰμοῦ φέρειν βροτῶν*, CEd. T. 1415.

917 b. The formulæ *οὐκ ἔστιν, οὐδὲς ἔστιν, τίς ἔστιν*, followed by *ἔστις*, are illustrated by Dr. Elmsley, Medea, 775.

918 *φυσᾶντ' ἄνω* for *ἀναφυσῶντα, ἀναπύμποντα*, *breathing or blowing upwards*.

"inflicted by his own hand." The first syllable in *ἀκμαῖος* is as any other vowel, naturally

short, before a tenuis and a liquid. So *ἀαμή* shortens the *α*, line 811; (Ed. T. 1492; Phœniss. 1270).

921 b. *Ἀκμαῖος*, (*ἀκμαίοντες*, Suidas) "*most opportune, at the suitable moment.*"

921 c. *Ὀ* for *utinam*. "Where is Teucer? If he comes at all, I wish that he may come in time, to compose his brother's body." Dr. Elmsley.

Hermann translates the passage by "Nam utinam tempori, si veniat, adsit ad-funus interempti fratri curandum."

922 *συγκαθαρίσαι*, to arrange, compose. Before the body was cold, the nearest relations of the deceased composed all the limbs, stretching them out to their due length: this ceremony was termed *καταίσιον* or *ἐξαιών*. See Potter, G. A. iv. 3.

924 a. *καὶ ἰχθῶν ἔρπον*: "Quis talia fando Myrmidonum, &c. temperet a lacrimis?" *Æn.* 2. 7. "Vix Punica fletu | cessassent castra ac miserescere nescius hostis," *Sil. Ital.* 2. 650. "Vel Priamo miseranda manus," *Æn.* xi. 259. "Ipse in nos mitis Hannibal contra naturam esse velit," *Livy*, xxii. 60. *Θάμα, οἶν καὶ στυγῶν ἰκυσίσιαι*, (Ed. T. 1296).

924 b. *Ἐπίτιος* properly denotes a funeral dirge.

925 a. *Ἐμῆλις* (*ἔμῆλις*, *ἄλλος ἦς*, Suidas), "*thou wast likely; it was evident thou wouldst,*" &c.; in the Homeric sense of *μίλλω*; *Il.* β. 116; ξ, 126; *Odys.* δ, 94. Or, in the sense of *destino*: *thou didst, then, intend, resolve; thou wast determined.* So *μίλλω πτανίῳ*, *Orest.* 1594. "*Ἐμῆλις* may also be taken, in the sense of 'debebas; thou wast destined to (it was fated that thou shouldst,)' at length, complete the evil fate of thy infinite sufferings.—Billerbeck and Bothe adopt this interpretation.

925 b. *χρόνη*, or *χρόνη πόντι*, or *ἐν χρόνῳ*, at last, after a while. See Vigorius, p. 57.

927 *Ἐξαιόντι μῶρις* corresponds to the Latin phrase of *defungi fato*. *Ἐξαιόντι* is the Attic form for *ἔξαντι*. Porson, Phœniss. 463.

930 *πάνουχα καὶ φαίθοντ'*, (i. e. in

νοκτὶ καὶ δι' ἡμέρας, Lobeck), by night and day.

931 *ἀνετίναζεις*: so Euripides, *συνάτων ἀπὸς εἰπίου*, Phœniss. 344.

929—933 *τοῖα ἰχθῶν* such expressions of hatred, *Ἀτρείδαις* against the *Atridae*, *ἀνετίναζεις* didst thou utter with a groan," &c. As Sophocles is a gleaner of Homeric phrases, it is probable that *ἰχθῶν* *Ἀτρείδαις* has the same construction as *ἰχθῶν Ἰσμήνῃ* "*Ἥρη* (*Il.* α. 519) which Heyne interprets by *irasci Ismeni*, vol. iv. p. 137.—If the distance between *τοῖα* and *ἰχθῶν* does not allow of the preceding construction, *ἰχθῶν* may be considered as an adverb; "*with angry feeling against the Atridae.*"

933 *οὐλίη ἐν πάθει*, with a deadly emotion of mind.

934 *ἄρχων* (*ἀρχηγός*, *προηγός*, Suidas): "that period was the dire commencement or author of calamities, when," &c. In a similar sense, Euripides, *κακῶν ἀρχηγὸν ἐμφάνει λόγον*, *Hippol.* 885. *Καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγιστῆ*, *Agam.* 1618. See Bp. Blomfield, *Agam.* 250 and 1618.

935 *ἀριστίχμις*, (*δ γυναικίος καὶ ἐν ἀριστίαι*, Suidas) valiant. *Ἀριστίχμις ἄγων*, 'a contest relative to preeminence in valour.'

936 *** Triclinius and Brunck supply this chasm with *Ἀχχάλλιος*; Musgrave and Hermann, with *χρυσόδιον*, gold being employed in the decoration of armour: so Pindar, *χρυσίον ἔδωκεν ἄλλας στήθεσις ἔπλων φόη πάλαιον*. Dr. Elmsley conjectures *ἰν Δαναοῖς*.

938 a. *γυναικίος*: ("validus, vehemens," Steph. Thesaur.) "I am aware, that a vehement or mighty distress penetrates to the heart." *Γυναικίος* is, by some commentators, taken for noble, generous; such a sorrow as a noble mind feels, when contemplating the calamities of a sincerely-beloved friend.

938 b. Euripides uses *γυναικίος* as a feminine word, Hecuba, 590. *Δόω*, primarily necessity, from the old verb *δέω*, to want; thence, affliction, distress. (See Bp. Blomfield, *Prom.* 186.)

938 c. *πρὸς ἡμᾶς*; So Euripides, *πρὸς*

ἵστα, δακρύων τ' ἰγγὲς εἶδε, Hippol. 1073. And Æschylus, Πολλὰ γούν Σιργάου πρὸς ἵστα, Agam. 421. See Valckenaer, Hippol. 1073; and Dr. Blomfield, Choephr. 266.

940 Δίς: so line 432, πάρισσι καὶ δις αἰάζου.—'Εν τοσαῦτοίσι πύμασι Διπλῆ σε πινθαῖ, CEd. T. 1320.

941 a. ἀργίως, lately, just now.

941 b. Ἀποβλάπτωμαι, to be deprived of, to lose. The simple verb has the same sense, νόου βαβλαμμένος ἐν Διῶν, Theognis, 223. ["Ἀποβλαφθῆναι: id est, privatam tali amico, vel orbatam, aut privatam cum suo damno:" Steph. Thesaur.]

942 "You, indeed, may imagine these things; but I have too great a knowledge of them."

944 Ζωγὰ δουλείας for ζωγὰ δούλιον or ζωγὰ δούλιον: See examples, Bp. Blomfield, Sept. c. T., 75.

945 a. εὐσπίς (speculator; or *praefectus, praeses*), superintendent, watchful observer. So Homer, γρηῖ, ἦτι γρηαιῶν | ἡμῶν εὐσπίς ἴσσι, Odys. χ. 395.

945 b. Νῆν Attic for ἡμῖν: See Dr. Blomfield, Prometh. 12.

946 a. Ἀναλγῆτων, unfeeling, having no sympathy.

[946 b. ἤ μοι! ἀνάλγηται δισσῶν ἰδέσθους | ἴργον ἄκαυτον Ἀτρεΐδῶν, δὲ ἴχου i. e. "Eheu! immisericos nefarium factum memorasti geminorum Atridarum, si res ita se habet:" Bothe.]

947 "Ἄκαυτον, passively, not to be spoken. "Thou hast mentioned atrocious conduct of the two Atridae, having no sympathy in this thy affliction." (Brunck.)

[948 εἴδ' ἄχου, i. e. hurried away by the violence of thy grief. Billerbeck.]

951 a. ἐπιβροχθεῖς, (μῖγξα καὶ βροχθῆ, Suidas), overwhelming, overloading, excessively ponderous.

951 b. "Ἦνοσαν, as appears from Tecmessa's answer, is to be referred to Σιω, and not to Ἀτρεΐδα.

953 a. φορτίου ('moliior, struo, machinor,' Steph. Thes.) contrives, occasions, is the author of.

953 b. χάρην, (eis or πρὸς, being understood or expressed), generally takes the nature of the preposition, propter, "on

account of, out of favour to." (See Vigernus, p. 701.) So χάρην τῶν εἰν πάρος νυμφουμένων, Androm. 1228. Πρὸς χάρην βροχθεῖς, Ant. 30. Πρὸς χάρην λόγων, Trach. 179. See, in this Play, 12. 176.

954 μελανώσαν (literally, 'one who has a dark aspect') dark, malignant, insidious: δάκρον, εἴ ψυχῆ δόσον, Herachius. (See note 232 b.) "Doubtless, the much-enduring Ulysses is (ἰφθρείζου) speaking insultingly, with" (κατὰ ὑπερβολὴν) "insidious, or dark, soul;" &c. Hermann considers the construction of the line to be equivalent to μελανώσαν θυμὸν ἴχου ἰφθρείζων. [Κελανώσαν θυμὸν, atram dilem, furiosum dolorem (Ajacis). i. e. "atro dolori (Ajacis) illudith Ulysses:" θυμὸν being governed by the ἴν in composition: Bothe. "He (Ulysses) inveighs against the mind or breast of Ajax, as though it were dark," i. e. gloomy, ferocious: Musgrave.]

956 πολέτλας, "much-enduring, patient, calamitous," is the usual epithet applied to Ulysses by Homer; and used, in anticipation, by Sophocles.

[Jaeger and Billerbeck understand πολέτλας, as an epithet of censure; during, audacious, one who leaves no subtle villainy unattempted; from τολέω audeo.—"Qui jam in Trojæ oppugnatione se audacem probuerat:" Bothe.]

957 a. γιγῆ for ἰπιγῆ: so ἰγίλασιν ἰχχῆς, Iph. T. 277. See note 30 b.

957 b. ἡν ἰδύσθους these ills which sprung from frenzy: τοῖς διὰ μανίας συμβιβησῆσιν. Μανιμῖνος may, perhaps, be rendered by raging, i. e. violent, immoderate: as 'insano dolori,' Æn. 2.

Musgrave interprets τοῖς μανιμῖνος ἄχου by the grief which, resulting from the loss of the arms, terminated in frenzy. "Ridet dolores, quos peperit Ajacis furor:" Brunck. "Effusus cachinnis ridet ferentes calamitates:" Bothe and Billerbeck. But that ἄχου refers to Ajax, appears from κακοῖς τοῦδ', in line 968.

957 c. Hermann and Elmsley prefer τοῦδ' to τοῖς.

959 ζῶν εἰ, and with him, "the Atridae, while hearing these events, ridicule

them;" γιλῶσι or ἰφουβερίζουσι being understood.

961 γιλῶντων, Attic imperative for γιλῶσθαι: Matthiæ, p. 281.

962 βλίσκοντα, when alive. Βλίσκω, to live; φάος, light, being understood. So Euripides, Ἐμὰς γὰρ τῶδε | θανούσαν εἶδῃ, καὶ βλίσκονταν παῖδα σὴν, Iph. Aul. 1171. Οὐ γὰρ μ' ἴτι βλίσκοντα' ἐσώψισθ', CEd. C. 1438. Καὶ πῶς ἂν ἄντος κατθανοῖσι τι καὶ βλίσκοι; Alcestis, 143. (See Dr. Monk, ad locum: and Bos, word φάος). So δρεμέμνος, living, Æschyl. Eumen. 391. Ἐμῷ ζῶντος καὶ ἐπὶ χροῖσι δεικνόμενοι, Il. a. 88. "Sive diem videat, sive tegatur humo," Ovid. Trist. 5. 4. See Bp. Blomfield, Choeph. 831; and Monk, Alcestis, 688. Professor Scholefield is of opinion, that, in the sense of living, the participle is of much more general occurrence than the verb: Hecuba, 295.

963 a. δαρός. See Matthiæ, page 106.

963 b. ἐν χεῖρῃ δαρός, in the business of the spear, i. e. in battle: 'in negotio hastæ, vel pugnæ,' Musgr. Χεῖρα, affair, matter, occurs line 740.—Jaeger prefers "in want of his spear," as when defeated by the Trojans.

964 οἱ κακοὶ γνώμαισι, the foolish. Δενοὶ γὰρ ἀνδρὶ πάντες ἰσμῖν ἐκκλιεῖ | ζῶντι φθονήσαι, κατθανόντα δ' αἰδέσθαι, Mimnermus. Κάμνον ἐν χεῖρῶν οὐκ εἶδῶς, δ' γνώσονται ἀπίλθον, Libanius, Epist. 1814. "Tum denique homines nostra intelligimus bona, | quum quæ in potestate habuimus, ea amisimus. | Ego, postquam natus tuus potitus est hostium, | expertus quanti fuerit, nunc desidero:" Plautus, Captiv. I. 2. "Virtutem incolumentem odimus, | sublatam ex oculis quærimus invidi:" Horace, 3, 24, 31. "Hoc debemus virtutibus, ut non præsentibus solum illas, sed etiam ablatas e conspectu, colamus:" Seneca, Benef. IV. 30. "Præsentia invidia, præterita veneratione, persequimur: his nos obrui, illis instrui, credimus:" Vell. Patere. ii. 92. "It so falls out, | that what we have, we prize not to the worth, | whiles we enjoy it: but being lack'd and lost, | why then we rack the value: then we find | the virtue, that possession would not show us, | whiles it

was ours:" Much Ado, &c. Act IV. Scene I.

Gens bruta mente, quod tenet manibus bonum,
Sero incipissit nosse postquam effluerit:

Or,

Queis læva mens est, quod tenent ipsi bonum,
Non ante norunt quàm sit excussum manu.—Grotius, Stob.

965 a. Having a blessing in possession, know not, i. e. 'that they have it.' Elmsley removes the comma at ἔχοντες, that the construction may be *nesciunt se habere*.

965 b. ἂν is omitted before ἐκβάλλη: see line 742 b.

966 a. "His death is attended with more grief to me, than joy to them." Hermann. The word μάλλον is omitted. So Homer, βούλωμ' ἐγὼ λαὸν σὸν ἔμμεναι, ἢ ἀπολιθῆναι, i. 117. Bos adduces other examples. Elmsley prefers *si (if, although)*, to ἢ than.

966 b. Μὴν seems omitted in this line before δὲ in the following line. See Dr. Monk, Hipp. 592.

967 ἔραμαι, curio. CEd. C. 512. CEdipus is congratulated in a similar sense: ἔραξεν οἶον ἤσειε, 1704.

969 The reading, in the text, is sanctioned by Porson. It is an instance of *quasi-cæsura*, where the third foot suffers elision, either in the same word, or with the addition of γ', δ', μ', σ', τ'. See his Preface to Hecuba, p. 28.

970 a. θεῶς, by "the means or agency of the gods." 'Dis interemptus ille, non illis jacet:' Grotius, Stob.

970 b. Οὐ or οὐχ often occurs at the end of a period, either for a more vehement negation, or for grace of style. Οὐχ ἂν ποτε τοῦτο ποιήσωμι, οὐχ οὐτὰ μαινομαι, οὐκ. And, οὐ μοι δοκίμ', ἦ Ἰατρία, οὐκ, Plato. (See Vigerus, Chap. 7. § 13. page 460). Dr. Elmsley adduces other instances, p. 473. Mus. Crit. Vol. I. 'Non æquum dicis, non,' Terent. Ad. 5. 3. 7.

971 a. πρὸς ταῦτα, "Wherefore let Ulysses indulge in unavailing insults;" i. e. to which the dead Ajax is insensible.

Πρὸς ταῦτα here denotes "quapropter,

quare, or proinda, propterea;" and not "præter hæc." So CEd. T. 426: Ajax, 1115. 1313: Electra, 383. 820. See Valckenaer, Phœniss. 524, p. 272: Dr. Blomfield, Prometh. 1065: Matthiæ, § 592 β.

971 b. *iv κινῶς* for *κινῶς*, "uselessly, vainly, without effect." Adjectives are used adverbially, both in the plural and singular number: *ἔξ ἀίλωντων unexpectedly*, 716. 'Εν *ἀργαίς*, idly, CEd. T. 287. ["*Nemine obsistente, scilicet post Ajacis mortem*:" Mudge.]

973 *ἀνίας*: "The noun *ἀνία* has generally its penult long, but sometimes short; as in four instances adduced by Ruhken. Epist. Crit. ii. p. 76:" Dr. Brasse, (Greek Gradus).

Teccessa leaves the stage.

Teucer speaks from within.

975 The word *αὐδῶν* is usually omitted after *ἀκούω*: "Some verbs, which indicate an operation of the external senses, are constructed with the genitive case, when the object of the verbs is not represented as affected by them:" Matthiæ, p. 467. 'Ακούω, in the sense of *obeying*, is usually followed by a genitive, as *ἀκούειν τινός*, Æsch. Agam. 965. *λόγων ἀκούεται*, Ajax, 1070. *τῶν ἰφιστάσων κλύειν*, Ajax, 1072. Matthiæ, § 340, p. 484.

976 *ἰπίσσωσα, τὰ τυγχάνοντα τοῦ σκοποῦ*, Hesychius. In this sense, Wesseling and others interpret *ἰπίσσωσα* by (huic calamitati congruum, consonum, consentaneum) *well-suited, adapted to, expressive of*, this calamity: a lamentation which reaches, or hits, the mark of this calamity. So Arnald. Lectt. Gr. p. 183. This sense occurs among the significations assigned to *ἰπίσσωσα* by Suidas, *οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἰστοχασμῖνον*. So Lobeck interprets it by *ἰπισθῆμιον, συμφῶδον*, referring to Diodorus, *οἰκίαν τῆς περιστάσεως φωνὴν προϊέμενος*, Excerpt. Legatt. c. 27.—"Quale debet ejus esse, qui talem cædem conspicit:" Musgrave.—"Carmen quod pertinet ad hanc calamitatem:" Bothe.

Hermann interprets *ἰπίσσωσα* by *ἰαμιλητικὸν, regardful of, attentive to*: that the adjective may have the nearer ressem-

blance to its substantive sense, *observatorem, custodem, curatorem*.

977 *ξύναιμον ἕμμα*, periphrasis for *ξύναιμι, brother*: see note on *ἕμμα πειλαίας*, 140 b.

978 *ἔξ' ἡμπολόηκας*: 'Εμπολόω (or -ων) *to traffic; to gain by trading*. In the former sense, the passage may be rendered by "*hast thou, then, trafficked, or bartered, according to the general report*"? i. e. "*hast thou thus unwisely exchanged life for death*"? Βίον, ψυχῆν, or σιαυτὸν, being understood. The expression seems borrowed from an unwise merchant, who, in trading, makes a foolish exchange. In a similar sense, Phædra, in killing herself, is said to be *κακῆ ἡμποροῦς βίου*, 968, Hippol. So (Phœniss. 1243) the Greek chiefs are exhorted, *μήτις Πολυδάκτους χάριν ψυχᾶς ἀπιμπολώσῃ*.—"Exerces pretiosa odia, et constantia magno, | si, dum me careas, est tibi vile mori," Ovid, Heroid. 7. 47.

Brunck (on the authority of a "Scholion ineditum") interprets *ἡμπολόηκας* in the sense of *gaining*. "*Hast thou, then, gained*," i. e. in fulfilling thy desire of killing thyself? [*Ἐμπολώω, τὸ ἀπὸ πραγματοῦς κερδαίνειν ἡμπολή, ἢ λογομένη πρῶσις. ἀπὸ ταύτης τῆς ἡμπολῆς καὶ τὸ ἡμπολόηκας ὄν, ἀντὶ τοῦ ἰκίεθαι. δεκτὴ γὰρ ὁ Δίας κερδάναι, τὸ οἰκίον θύλημα πληρώσας*: Scholion ineditum: Brunck.] In a similar sense Suidas: *ἡμπολόηκας*: *ἰβάλησας, ἰκίεθαι*: *λίγισται δὲ καὶ ἐπὶ φαύλου τροπικῶς ἀντὶ τοῦ περιποιήσας*.

"Ἠμπολόηκας est perfecisti: nam ἡμπολῶν significat negotiari, negotium transigere. Simillimum est apud nostros verbum *vollenden*, quo utimur de eo, qui vitæ laboribus et molestiis defunctus est:" Hermann.

Stephens explains *ἡμπολῶν* by *mortem sibi accerere*: item, *comparo, acquirō, velut ex negotiatione*.

"Hocce preclarorum tuorum facinorum pretium retulisti, quale fert fama?" Mudge.

Subaudiri potest *ἡμῶν* vel *ἡμᾶς*: *an vendidisti (i. e. prodidisti) nos*?—Legendum putabam, *ἔξ' ἡμπολόηκας, ὡσπερ ἢ φάνης, χεράτη; κεράτη, res præclare gestas*. Nisi

malis, ἔξ' ἡμετέρας μ', ὄσπερ ἡ φάτις κρητύ; an *prodidisti me?* Musgrave. "Ἄξ' ἡμετέρας ὄσπερ ἡ φάτις κρητύ; "Nactusus es, quae fama crepat"? Bothe.

982 *περισσεύχης* (*περιώδους*, Hesychius) *most painful*.—*Supra modum urgans, seu premans*. Steph. Thesaur.: *grievous, oppressive*.—*Perquam properatus, accelerated, too sudden*: Heath. *Astounding, distracting*, according to a Scholiast, who observes, that they who are reduced to great difficulties, *run up and down* in despair of extricating themselves from the calamity. Musgrave refers to *περισσεύχης ἰδύνην*, Oppian, Halieut. v. 145.

983 *τί γὰρ εἶπεν τὸ τοῦτο*, "how fares (or, what has become of) the son of this man?" Some such verb as *εἶπεν* or *εἶπεν* seems understood. So Philoctetes, 421, *τί δ' εἰ πάλαις*: and *τί δ' εἰ σαρπηγῆς*, Iphig. T. 529.

984 *μοί*: for the expletive dative, see note on line 39 b. *Παύ γῆς*: so the Latin, *ubi gentium*. See Matthiae, p. 932. § 603.—See note 102 b.

985 *ἔσσ τάχιστα*, as soon as possible: see Matthiae, p. 666. § 461. *Obs.* "Omn is put for *ὄς*, whenever it is prefixed to a noun, in expressing a superlative: see Vigerus, end of § ix.

986 a. *ἄρα*: "No editor has noticed this instance of a trimeter iambic beginning with a word, which cannot begin a sentence: the true reading seems to be, *Διῦρ' αἰεὶν ἄξις ἄρα*:" Elmsley.—In reference to the preceding remark, Hermann observes, "Cave quidquam mutas. Nam ubi sententia circa finem versus incipit, duorum versuum numeri ita conjunguntur, ut in fine alterius, alterius autem initio, ea jam licita habeantur, quae aliter non nisi in medio versu concessa sunt. Simillimum exemplum exstat infra, 1089, *καὶ σὺ προφραῶ τῶδε μὴ δάπτει, ἔσσι | μὴ, τῶδε δάπτει, αἰεὶς ἐς ταφῆς πύργου*. Ubi coherent arctissime *ἔσσι μὴ*, quas particulas si disjungeres, sententia prodiret ineptissima. Adde Hippol. 1391; Cæd. Tyr. 1084."

986 b. *κρητύς*, (*ἡσυχρημένης, κρητυμένης*, Suidas) *deprived, robbed* of her cub.—

Hermann takes *κρητύς* in the sense of "relictæ, sejunctæ," *left behind, covered, i. e. from her cub*, which the hunters had stolen: for *κρητύς*, in the sense of *κρητυμένης*, he refers to Andromache, 1139; and Bacchæ, 729. Musgrave consider *κρητύς* as used in enallage for *κρητύς*. Heath takes *κρητύς* in the sense of *empty, i. e. of food, hungry*; and, therefore, *about* in search of food; and thereby leaving her cub unprotected.—A Scholiast interprets *κρητύς* by *deprived of her mate*; as if Eurysaces would be seized, now that Tecmessa had lost the protection of Ajax.

988 a. *ἔσσημασι*, labour together with: *ἔσσημασι' ἀλλήλοισι*, Soph. Electr. 987.

988 b. *θανυῖσι κρητυμένης*: a similar pleonasm is comprised in *θανυῖσι κρητυμένης*, 1059. [For *θανυῖσι*, Bothe reads, *θανυῖσι*: "quippe valentibus solent omnes mortuis illudere."]

989 a. *φιλῶσι, ἀρκεῖν*. "To trample upon the dead" or "fallen," seems to have been a proverbial expression. So Aristides, *ἐπιμαβαίνω, ἢ δὴ λιγύται, κρητυμένης*; and Libanius, *τοῖς περὶ τῶν κρητυμένων*. Lobbeck. "Omnē σὺ γὰρ βροχάσαι ἐν σπυρίδι λακτίσαι πλῆτες: Agamem. 857. 'Hæc est humanæ semper mutatio mortis: | fit mortuus ludus, qui fuit ante pavor:' Petron. Afran.—"Nam mortuos | plerique mos est insequi ludibrio:" Grotius, Stob.

989 b. Billerbeck supposes, that Tecmessa now leaves the stage, in order to fetch Eurysaces, with whom she returns at verse 1169. If Tecmessa does not quit the stage at line 973, but is continuing as a *κρητύς κρητυμένης*, her silence on the appearance of Teucer, and his omission to address her, would argue some want of judgment on the part of Sophocles.

991 *ἰφίσιδ'*, *he enjoined*.

993 a. *προσιδὸν ἰφθαλμοῖς*; a usual pleonasm: *ἰδὸν ἐν ἡμῶσι*, Hippol. 1260: *ἰφίσι ἐν ἡμῶσι*, Trachin. 241. (See Dr. Monk, Hippol. 1260).

993 b. *θαλάττων, ὄν*: see note on line 115.

997 a. *Μίρος*, in the tragedians generally signifies *death*. Poison, Hecub. 1252.

997 b. The two participles δῶν and ἔχ. are to be construed with ἴβην.

997 c. Ἰχνοσκοπία, *vestigia scrutator*, occurs Choeph. 222.

997 d. After δῶσαν (*urging*) understand πῶδες.

998 a. Sophocles introduces Teucer as dwelling upon the general report of Ajax's death, in order to shew that the prayer, uttered by the dying hero, in line 826, had been granted.

998 b. "For a rapid report respecting thee," as if "announced" by some God, &c.: Σιῶ being governed by ὑπὸ or παρὰ: so Brunck, "tanquam ferente Deo aliquo." Elmsley (*Medea*, 241) inclines rather to Σιῶν than to Σιῶ, which shews that he leans to the opinion of Brunck. "As if some God had brought the tidings:" Franklin. "A sad report of thee, as by some god, was quickly blazon'd through the Grecian host:" Dale. "Quick through all the Grecian camp | the rumour of thy dreadful fate was spread, | as of some God!" Potter. So Matthiæ, who observes that σοῦ is put absolutely with βᾶξι, where otherwise σοῦ is used: "the fame of you, with respect to you, as the annunciation of a God," &c. p. 457.

Some commentators refer Σιῶ to Ajax, who (in Hermann's opinion) is compared to a God, in consequence of the miraculous rapidity with which the intelligence of his death had been diffused: "cæterum cum Deo propter solam celeritatem, qua mors ejus divulgata erat, comparatur Ajax." So Bothe, "Celer de te fama tanquam de deo aliquo," &c.

Jæger considers βᾶξι to be used in the double sense of *report* and *voice*: "A rapid report respecting thee, as if (the voice) of some God," &c.; the voice of a God being loud and penetrating.

999 In ὀχρῆσαι Σιῶν, ὀχρῆσαι has the sense of *perit*, which it has also alone, without a participle. See Matthiæ, p. 857. § 559 c. ὀχρῆσαι is often followed by a participle: ὀχρῆσαι ἰβήμῳ, Ajax, 1271: ὀχρῆσαι στυλῶν, CEd. C. 298: ὀχρῆσαι ἀποπάσαι, CEd. C. 894: ὀχρῆσαι λαβῶν, CEd. C. 1009: ὀχρῆσαι θινῶν, Phil. 414.

1000 Ἐκπεδῶν, *out of the way, apart, at a distance*. "Ἀγρίτ' ἔμ' ἐκπεδῶν, Antig. 1321 and 1339. (See Dr. Blomfield, *Prometh.* 352). Ἐκπεδῶν is of frequent occurrence in Euripides: sometimes with a dative, ἐκπεδῶν χερσέσσιναι Ἐκάβῃ, *Hecuba*, 52; ἀπελθῆναι δὲ σοῖς λόγοισιν ἐκπεδῶν, *Orest.* 541; εὐθέουσιν ἐκπεδῶν μεθίστασθαι, *Phoniss.* 40; sometimes with a genitive, ἐκπεδῶν ἴχυν μίσσηματος, *Iph. T.* 1227; ἐκπεδῶν φόνου, *Herc. F.* 1028. See also *Hecuba*, 1037 and 1264; *Hippol.* 459, 705; *Alcest.* 650.

1001 ὑπιστινίζον, compound for simple, "I bewailed thee, I groaned." The scholiasts lay a stress upon the ὑπί: "I lamented secretly, within myself," as if through fear of expressing an open sorrow.

1003 The covering is removed from the corpse of Ajax.

1004 a. *O spectacle, which cannot be viewed without grief! O painful daring-ness!* (See Ep. Blomfield, *Prom.* 69).

1004 b. The genitive εὐλμης may depend either upon εἰ, that interjection being often followed by a genitive; or upon ἔμμη. The former construction is approved by Eustathius and Hermann; the latter, by Brunck and Erfurdt. See note on line 900.

1005 *What numerous woes thou, occasioning to me, diest! i. e. "what numerous woes does thy death occasion to me!"* The word *κατασπίρας* includes the double idea of *being the original cause*, and, *to a great extent*: so Suidas, *κατασπίρας*, ἀρχὴν καυῶν κατασπῆσαν· τὸ γὰρ σπῆρας ἐπὶ πλάθους καυῶν τανυσίον. "Seminator omnium malorum," Cicero.

1006 καὶ μελῶν, &c.; this is the usual language of poetical despair: "Nam quo me referam? Idomeniosne petam montes, &c." *Catullus*, 64. 178. Νῦν καὶ τρέσσω μεδαι; τίτινα πρὸς πατρὸς δέμου, *Medea*, 502. "En quid ago?" &c. *Æn.* 4. 534.

1007 Ἀρῆξαντ' is in the accusative case, though apparently referring to μοι in the preceding line. The transition from the dative to the accusative, in participles, is very common: "Ἰπποσί μοι θρόνος κλέβουσαν, *Soph. Electr.* 479; καὶ δὲ συγγνώμην

πάσχουσαν, Medea, 814; κρείτιστά μοι—προσλαβόντα, Prometh. 225; ἄνοιξαντα for ἀνοίξαντι, Medea, 658. See Dr. Elmsley, Heraclidæ, 693. See note 872 b.

1008 Dr. Elmsley (Medea, 1275, and Heraclidæ, 56), considers ἡ σου as equivalent in many instances to ἴσως, or ὡς ἴσως, *I suppose*. So, in this play, 382. 622. 850. 1229. Sophocles has used both ἴσως and ἡ σου. In this passage ἡ σου is used ironically.

1009 a. ἴσως (*doubtless*) is often used in the sense of *affirming*, as well as of *doubting*.

1009 b. εὐπρόσωπος (εὐπροσώγος, Suidas) *affable*; rather, *having a bland aspect, a smiling air*, used adverbially. [Εὐπρόσωπος, qui hilari et læto vultu est; qui lætis oculis aliquem aspicit; hilaris aspectu: Steph. Thesaur.]

1009 c. [Lego, in λιγῆς τόσῃς, in tanto populo, tanto militum et nautarum Salaminiorum numero: nam invidiam augebat, Teucro multisque aliis salvis fortissimum et Telamoni exoptatissimum, Ajacem, desiderari. Ἐν λιγῆς, modeste; utpote non dux eorum, sicut Ajax, sed commilito: Bothe.]

1010 πῶς γὰρ οὐχ, for how can it be otherwise? So πῶς δ' οὐκ ἂν, CEd. T. 937. Πῶς γὰρ οὐκ, Electra, 865. The form πῶς δ' οὐ is equivalent to, *who can deny it*. See Bp. Blomfield, Persæ, 1013; who observes, that the Greek language is very abundant in interrogations. Instances occur, in this Play, 279. 270. 677. See, also, his note, Agam. 264.

1011 ἥδιον for ἥδῃ, comparative for positive. See note 161 b.—Ὅτῃ πάρεστι, &c. “whose custom it was, even when prosperous, to have no agreeable smile.”

1012 κρύπτω, to be reserved, to keep back. “Nam quid *dissimulo*,” &c. Æn. 4.

1013 Δορός, *spear, captive taken by the spear or in war (thing for person)*, is applied to Hesione, in the same sense, as λίχος δουριάωτον to Tecmessa, line 211. Νίθως is here used in reference to the opinion of the Athenians, who considered children to be νίδαι, if born from a foreign mother. The line in which Teucer is

termed νίδος in Homer (Iliad 6, 284.) is considered by Heyne to be an interpolation.

1015 τὰ σὰ κρέτη Διόντος for τὴ κρέτη σου Διόντος. The possessive pronouns are equivalent in signification to the genitive of the personal pronouns: ὃ πάντες ἡμῖντες, υἱὸς ἱμοῦ, are the same as πάντες ἡμῶν, υἱὸς ἱμοῦ. Κόμης ἱμάς, κατῆσθε, Ajax, 1174. Matthiæ, p. 671, § 466. So in Latin, “*meus illiusque parentes*,” Ovid.

1016 τίμωμι, *I might occupy, hold, possess*. This sense of τίμω occurs, CEd. T. 201. 237. Phil. 393.

1017 δύσεργος (ἐξύχολος, Suidas), *irritable, irascible*. Ἐν γῆρα βαρῆς, ποικί from old age.

1018 ἄγρυ, *even to variance, angry; οὐδὲν causelessly*; for nothing: nullâ de causâ. See Matthiæ, p. 912. [Musgrave considers the construction to be ἐγὼ εἰς ἔρον, θυμούμενος πρὸς οὐδὲν.—“Subaudi ἦ in οὐδὲν. Rebus quæ minime ad contentionem spectare videantur, irasci dicitur Telamon:” Bothe.]

1019 ἀπωστὸς (ἐπιδιωγμένος, Suidas), *expelled, driven from*. “Teucer Salamina patremque | cum fugeret,” Horac. i. 7. “Atque equidem Teucrum memini Sidona venire, | finibus expulsum patris:” Æn. i. 619. Ἀπωστὸς ἀποθήρθημαι: for instances of pleonasm, see, in this play, 59. 69. 144. 171. 289. 750. 754. 757. 830. 878. 898.

1020 λόγισιν, *in consequence of my father's reproaches*. Brunck seems to take λόγισιν in the sense of *public reprobation*.—“Oratione quæ servum potius quam liberum hominem decet, ut me ab hoc crimine purgem, frustra palam habitâ:” Heath.

1022 Brunck, Hermann, Lobeck, and Dr. Burney, prefer ἀφελήσιμα: *I have many enemies, but few assistances*. “Multi mihi sunt inimici: pauca autem adjumenta, quibus confusus, audeam resistere:” Brunck. Toup prefers ἀφελήσιμοι: “At Troy, mine enemies are many, but those, ἀφελήσιμοι who can assist me,” (ἀφελήσιμοι εἶσι κατὰ being understood) are profitable in few respects.”

1023 *εἰρήνην*, "I have found, met with, gained;" used in a bad sense, as the Latin *invenio*; "invenere sibi perniciem," Tacitus. See note 777.

1024 *σικεῶς*, bitter; metaphorically, fatal; or, literally, penetrating, sharp, if Buttman is correct in deriving *σικεῶς* from *σῆμα*, to puncture.

1025 a. *αἰόλος*, glittering. *Αἰόλος*, in its radical sense, is rapid, flexible, agile, quick in motion: hence, as in the quick motion of luminous bodies, resplendent, flashing. In this double sense, it resembles the Latin *coruscus*, *corusco*. Thus Heyne interprets *καρυδαίολος* by "agilis, qui dum pugnat discurrit, agitatione corporis capitisque quassat galeam cum cristâ:" β. 816: and *τύχηαι αἰόλα* by "corusca:" see Heyne, vol. iv. p. 593, *Iliad*, λ. 186. Berndt (*Lexicon Homericum*, word *αἰόλος*) adopts a similar interpretation. *Αἰόλος* may be considered a general Homeric epithet, as *αἴθωνι εἰδήρη*, 147. [*Αἰόλου*, "flexili, lento, qui in omnem partem se flectit, dum cadaver expedit studeo:" Mudge.]

1025 b. *κνώδοντες*, (τῆς ἀκμῆς τοῦ ξίφους, τῆς ἄξίας εἰς τὸ κέντρον. ἀπὸ δὲ τοῦ μέρους, τὸ ἔλεον ξίφος ἄλλοι: Suidas) point of a sword; sword itself: as the Latin *murco*. *Κνώδων*, in its primary sense, is explained by Lobeck, as the cross-bar, which separates the blade from the handle: "*κνώδοντες* sunt remora venabulorum et gladiatorum ('capuli moræ,' Sil. Ital. i. 515). Hesychius *στειρόνιον ξίφους τὰ ἰκαστέρωδεις*: in hastis, *πείρουγες*, Pollux, I. p. 485. 486. Unde *ξίφους διπλοὶ κνώδοντες*, Soph. Antig. 1200." The *κνώδοντες* in hunting spears seem to be some lateral projections towards the point, which prevent the animal from receiving the weapon too deeply, and, thereby, from reaching the huntsman.

1026 a. "How shall I extricate thee from this fatal (or piercing) sword? even that (*φονίως*) murderous weapon, by which, alas! O unhappy man, thou hast expired." *Φονίως*, in the latter clause, is in apposition with *κνώδοντες* in the former clause. Of this syntax, Lobeck adduces several instances. This construction ap-

plies more immediately to sentences, the latter of which commences with the noun relative. *Φυλάσσω τὴν ἰκαστήριον, ἥντις Ἰβηρίαν Ἐστίριον ἴθωντα*, Ælian, H. A. lib. 13. *Εὐάδων, ἥν Ἴρις ἔκαξ καὶ δαφουσίω*, Eur. Suppl. 985. *Διὰ Ἰκαστήριον, τὴν οἱ αὐτὸς ἄλλην στήθεϊ ἰούσαν*, Herodot. 7. 164. *Σὺ δὲ βωμῶν | ἄνδρα μὲν φερίουσι ἐν ἰσπρὶ, τίσσεσσι δὲραι | κοινῶν ἀγνύουσι*, Callim. H. in Apoll. 81. The Latins remove a word from its natural place in the former sentence, into the following sentence; as "Vulneraque illa gerens, quæ circum plurima muros Accepit patrios," Æn. 2. 278. "His monia quære, Magna pererrato stantes quæ denique ponto:" 2. 295.

1026 b. *ἄρα* is here inserted, as expressive of sorrow, in the middle of the sentence. *So ἰγὼ δὲ σὺν χαρῶν λόγους | τοιοῦτ' ἔχουσ' ἴσχυδος, οὐκ εἰδὴν ἄρα, | ἴν' ἡμῖν ἄτης*, Soph. Electr. 935. *Ὅς οὐκ ἄρ' ἦδη τῶν ἡμῶν εἰδὴν πακῶν*, 1185.

1026 c. *εἶδες*, &c., "wast thou aware, that Hector, though dead, was destined, at some future time, to destroy thee?"

1027 a. *ἀποφθίσιν* (*ἀνιλῶν, θανατώσαι*, Suidas) to destroy. *Ὅμῃ συναπίφθισιν ἄτη*, Oppian, Hal. 5. 576.

1027 b. *Ἐμῆλλε ἀποφθίσιν*: besides the simple form of the futurum, there is a periphrastic futurum, made up of *μῆλλω*, and the infinitive of the present, aorist, or future: as *μῆλλω γράψω*: *μῆλλε γινώσκει*, Arist.: *μῆλλω κρανῶν*, Orestes, 1594: *μῆλλω ἄξειν*. See Matthiæ, § 502. Porson, Orest. 929. Elmsley, Heraclicidæ, 710.—Hermann reads *ἀποφθίσει*.

1028 a. *θῆων* is a monosyllable, in scanning. See Porson, Orestes, 412.

1028 b. The form *καίψαι δι*, (*animadvertē autem*) with which *καίψασθ* corresponds, is illustrated by Bishop Blomfield, Prometh. 1050.

1029 *ἰδωρήθη* is used in a passive sense, which rarely occurs: "to whom it was presented by this man," Ajax.—See Dr. Elmsley, Heracl. 757.

1030 a. *περισθῆς* (*ἔκασθῆς, δισμουσθῆς*, Suidas), "tightly fastened, by his belt, from his chariot." *Ἐξ ἀντήγων* is to be construed with *περισθῆς*: as "*Ἐκτετατα—ἐν δίφρῳ*

Ἵ Πρωτ., II. 22. 399. "Εαδέν ἐξ ἴσων
 "Ἐταρα σφίμωσι, Alpheus, Epigr. 5. 4.
 Sophocles has followed those who deviate
 from Homer, in asserting, that Hector
 was fastened, while yet alive, to the char-
 iot of Achilles. [Πρίω, stringo, con-
 stringo, alligo: Steph. Thesaur.] Πριωθίς
 ita cingulo constrictus, ut carnes ad ossa
 usque corroderentur: Mudge. "Vinculis
 manus secantibus præstricta," Seneca,
 Troad. 559. Πρίω, in its radical sense,
 is, to grind or gnash with the teeth. Thus
 πρίωσιν ἰδόντων occurs in Crinagoras (epigr.
 37. 4.); and πριωσῆρες ἰδόντες (epigr.
 ἄδωντις. 200. 5.). As the gnashing of
 teeth is a symptom of anger, πρίωσιν and
 πριωσάει are used by the poets in de-
 scribing that passion. Thus Antipater
 Theos. (epigr. 43. 3.), "Ἦρα πριωσάει κάλ-
 λει Γανυμήδης: and, Apollonius, (Argon.
 4. 1671.) λιυγαλίω δ' ἐπὶ οἱ πρίωσιν χίλον.
 By an easy transition, πρίωσιν was trans-
 ferred to inanimate toothed things; as
 πριωσθὲς πτερί, πριωσθὲ ψήκτρα; and further
 signified to cut, tear, rend. As to bite
 with the teeth implies tenacity, πρίωσιν began
 to be used for ἱμπερικνίμαι, δράσασθαι: as
 in Oppian, (Hal. 2. 375.) Ἐνθά μιν ἀμ-
 φιβάλων περιγητὶ πάντοθεν ἰλκῶ | ἴσχυι σ'
 ἱμπερίωσι: and, (3. 314.) χύρῃ πριωσάει,
 arcete constricta. In this sense, Suidas
 interprets ἱμπερικνίμης by σφίγγαντες,
 προσκαρμύσαντες; and Hesychius, πριωσάει,
 by τοῖς βιωῖς κατοχαῖς. So Helladius
 interprets ἀπριξὲ by συμπερικνίμης, ὥστε
 μὴ διαπρίωσιν τὴν συμφυῖαν.—See Lobeck's
 learned note.

Somewhat similar to πρίωσιν, is the Latin
frondere, "to gnash the teeth;" which
 is metaphorically applied to break or
 bruise. "Saxo fruges frendas," Accius.
 "Porci dicuntur nefrendes, quod nondum
 fabam frondere possunt, id est, frangere,"
 Varro.—See Facciolati, word *frondeo*
 and *frendo*.

1030 b. Ἄντροξ, a round projecting
 part on the side of a charioteer's seat, to
 which he occasionally fastens the reins.
 (See Heyne, vol. v. p. 48; and Dr. Monk,
 Hippol. 1183).

1030 c. There are three forms ἴσπιος,
 ἴσπιος, and ἴσπικος: of which the first is

seldom used, unless for the sake of the
 metre.

1031 a. "was lacerated, by being
 dragged continuously."

ἰσιώστωρ: metaphor from a fuller.
 The grammarians affirm, that ἰσιώστωρ is
 a spelling of modern date, i. e. about the
 time of Aristophanes; but that the
 ancient Attics wrote ἰσιώστωρ. (See Dr.
 Blomfield, Persæ, 582.)

1031 b. ἀπὶ ψυξίω, i. e. ἀπὶ ψυξίω
 breathed forth.—Ἀπὸ ψύχων πνίμη σ'
 λυφθῖν ἴσιν, Anthol. Ined. Analect.
 Brunckii, p. 7. Ἀπὸ ψύχων, Liban.
 vol. i. p. 509. (Musgrave).

1033 πρὸς τοῦδ', "by this (sword):"
 i. e. κνώδοντες, not δουρεῖς.

1034 ἰχάλλωσιν (procurdit) hammered
 out, formed. Æschylus uses the com-
 pound προχαλλίωσιν, in a similar sense,
 Choeph. 636.

As the verb ἰχάλλωσιν is suitable to
 ξίφος only, and not to ζωστήρ, Brunck
 considers that some such verb as ἰσάει
 κεντακίωσιν, must be understood to the
 latter noun. But the poets often use one
 verb with two nouns, although it be
 strictly applicable to one of them. See
 note 632.

1035 Hermann removes the comma
 after αἰδης, and considers the expression
 to be synonymous with κἀκίωσιν ἄλλο
 ἀγρίως ἰδημιόργησιν.

1036 Dr. Blomfield proposes ἄρ' ἔσ'
 ὄν: Prometh. 795.

1036—1039 "Ego hæc et alia que
 accidunt mortalibus, | mitti potente dix-
 rim nutu Deum. | Quod si quis aliter ar-
 tumat, sensu suo | per me fruat, dum
 meum linquat mihi:" Grotius.

1037 Μηχανῶν: this active sense oc-
 curs, Homer Odys. σ, 142, ἀπὸ δαίης
 μηχανάωντας: and, Apoll. Rhod., ἰσάει
 μηχανάωντες, 3. 583.

1038 τὰ δ' ἴστωσιν ἐν γνώμῃ φίλα, "and
 whoever does not approve of these senti-
 ments." Herodotus has a similar phrase.
 ἦν ὁ Μιλτιάδης Κροίσω ἐν γνώμῃ γυροῦσιν.
 6. 37: so κατὰ νόον εἶναι, Herodot. 9. 118.
 And Homer, ἀπὸ θυμοῦ εἶναι, II. i. 562:
 and ἐκ θυμοῦ πείσσειν, 23. 595.

1039 Hermann reads, κῆνός τὰ κῆνός

"Let him adopt those opinions of his, and I adopt these of mine."

The sentiment in this line seems to be a proverbial expression. *Χαίρων δ' ἵπαστος εἰς ἦδιστα*, Longin. § 36. *καὶ μὴ ταῦτα δοκοῦν' ἴσων, ἡμοὶ δὲ τάδε*, Evenus, in Stobæus, Serm. 80. *καὶ μὴ δευτέρω ταῦτ', ἡμοὶ δὲ πάντῃς*, Eurip. Suppl. 466. *σὸ τῆδε κρινύς, κίση δ' ἐγὼ*, Alcest. 545.

Στέργων, to be pleased with, be content with, acquiesce in. See *Cæd. C. 7. 519*; *Antig. 292*; *Trachin. 486*; *Phil. 533*. *Στέργων* is followed either by a dative or accusative: (See *Matthise*, § 403, c; and *Obs. 1*), *στέργων τοῖ* or *ἐπὶ τινὶ* or *τί*. See *Gataker*, *M. Ant. p. 248*.

1040 *μὴ τῆναι μακρὰν*, sc. *ῆσιν*: "forbear further discourse; but consider how," &c. So *Æschylus*, *μακρὰν γὰρ ἐξίτινας*, *Agam. 889*; and, *μακρὰν ἴτινας*, 1267. *Μακρὰν γ' ἂν ἐξίτινα*, *Eurip. Medea, 1347*. *Plato* inserts the noun *ῆσιν*: *μακρὰν ῆσιν ἀποτίνας ἐν ταῖς ἰδουμαῖς*, *de Repub. X. p. 605. D*. See *Dr. Blomfield*, *Agam. 889*; *Dr. Elmsley*, *Medea, 1318*; *Ruhnkenius*, *Tim. Lex. Platon. p. 228*, word *ῆσις*. *Billerbeck* explains the ellipse by *μὴ τῆναι (λόγους εἰς) μακρὰν (ἰδόν)*.

1043 a. "And τάχα perhaps, & ἂν as being an ill-disposed person, he may have come for the purpose of ridiculing our calamities:" *Brunck*. *Γιλῶν* for *ἰγγιλῶν*.

Stolberg and *Jæger* take *ἐξίτιναι* in the sense of *utter, speak*: "ea dicit, quæ vir improbus dixerit: ut ἐξίτιναι, quem admodum ad κακῶργος ἀνήρ positum est, ita repetatur ad γιλῶν." "And perhaps, in ridicule of our evils, he will utter what a malignant man would utter." So *Stephens*, "ἐξικνούμαι, persequor oratione seu verbis:" as the Homeric πάντα διέζομαι.

1043 b. *ἂ δὲ*, put somewhat unusually for *ἄτι, ἄτι δὲ, ἂ δὲ*. *Bothe* reads *ἂδην* for *ἂ δὲ*: "facile eo pervertentur videtur, ut affatim mala irrideat."

1044 "What man (ἐκ στρατοῦ) of the army is he whom thou discernest?" So *Euripides*, *ἂ, ἂν δύνηται πόλιος*, *Orest. 887*. See *Porson*.

1045 a. The primary sense of *στέλλω* is, according to *Valckenaer*, to fit out, to

equip: which acceptation suits this passage.

1045 b. *ἔ, in behalf of whom, in whose cause*.

The dative is put with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; 'particularly for the advantage of any one, for the pleasure of any one.' *Matthise*, § 387, p. 541. *Valckenaer*, *Phœn. 1742*.

1046 *δυσπνήτης, difficult*: as opposed to *εὐπνήτης*. See *Bp. Blomfield*, *Prometh. 777*.

Menelaus enters, attended with heralds.

1047 a. *ὄστος*, "what ho!" used in calling. See note on line 71 a.

1047 b. *Φωνῶ*, "I command thee not to prepare that body for interment." So, in 1189, *σεὶ προφρονῶ τόδε μὴ θάπτειν*. *λίγω* and *ινίσω* are used in the same sense.

1047 c. *Τὸν νεκρὸν: νεκρός*, signifying corpse, is always used in the masculine gender. See *Porson*, *Hecuba, 665*; *νεκρὸν τόδε*; and *Phœniss. 1648*. Other examples occur in this play, 1176, 1326.

1047 d. *Boissonade* places a full stop after *φρονῶ*, thereby taking *ἔυγκομιζέιν* in an imperative sense: *ὄστος! σὲ φρονῶ. Τόδε, &c.*

1048 a. *Συγκομιζέω* comprises whatever funeral ceremonies are observed towards a corpse, previously to burial. [*Συγκομιζέιν τὸν νεκρὸν, componere mortuum ad sepulturam*: *Steph. Thesaur.*]

1048 b. *ἔχου* used for *ἴσσι*. See note 320.

1049 a. "To what purport hast thou wasted this haughty speech?" So *Euripides*, *λόγους ἀναλοῖς*, *Medea, 326*; and *Aristophanes*, "ὦ πόλλ' ἀναλώσας ἴση, *Lysist. 468*. (See *Dr. Blomfield*, *Septem. 813*.) "Nam cur tanta verba insumisti?" *Bothe*. "Nam cur tam superba verba jactitas?" *Brunck*.

1049 b. *Brunck*, *Bothe*, *Lobeck*, and *Erfurd* read *ἀνάλωσας*, not *ἀνήλωσας*. "The modern Atticists teach that the verb *ἀναλώω* or *ἀναλίσκω* preserves the vowel *α* unchanged in those inflexions, in which other verbs change it

into α . See particularly Valckenaer, (Phœniss. 591) in whose words we sub-join the reason, which is assigned for the immutability of the vowel in this verb: *Litera verbi, semper producta, non erat augmenti capax; propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι, &c. repudiantes Attici scribere siveverant ἀνάλωκα, ἀνάλωμαι, &c.* We have two reasons for believing, that the doctrine, contained in these words, is erroneous. In the first place, these pretended Atticisms violate the analogy of the language. If ἀνάλω makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἄθλησα (OEd. C. 564) ἦσα, ἦξα, instead of ἀρίστησα, ἄθλησα, ἦσα, ἦξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄσα, ἄράμην, ἄλάμην, rather than ἦσα, ἦράμην, ἦλάμην, as the α is long in the oblique modes of these aorists.—In the second place, we find ἀνήλωσα, &c. in inscriptions, which were engraved long before the Attic dialect began to decline from its purity." *Elmsley.*

1050 a. ταῦτ' ἐστὶ δοκῶντ'; "such is my will or determination, such is the determination of him who presides over the army." So Johnson, "Visa sunt hæc mihi," &c. Billerbeck refers δοκῶντ' to λόγον, in more immediate connexion with the preceding line.

1050 b. δοκῶντ' ἰμοῖ, δοκῶντα δ' ; 239. Elmsley (Heraclidæ, 874 ; Medea, 1039) has collected numerous instances of this repetition of two words, where μὲν is omitted in the former clause and expressed in the latter: μήτηρ | κατὶ κραδίαν, κατὶ δὲ χόλον, Medea, 98. "Ἐκλυον φωνὰν, ἔκλυον δὲ βεῶν, Medea, 131. "Ἐλυθηροῦτε πατριδ', ἔλυθηροῦτε δὲ πατῆρας, Æsch. Persæ, 402.

1051 σαῦτο λίγυις or φωνίς seems understood. "Will you not state, what cause alleging, you utter this mandate?" *Musgrave.* "Ἄν εἴποις is used in a future sense: see note 88 a.

1052 ἄθ' οὐνικ': Hermann prefers δθόνικ'.

1053 ἄξιν ἰλαρίζω: Bothe prefers

ἀξιν. But many verbs, though implying a reference to the future, are, nevertheless, followed by a future infinitive; so ἴω μιν ἀντιτίθην, line 1086: and τὰ μίλλου ἴσιωσαι, Herodot.

1054 a. The participle ζῶτων is here put pleonastically, as ἔχων, παρὶς &c. (See note 1131.) So Aristophanes, ὁ γὰρ εὐχέσθαι ἰμοῦ | ζῶτων ἔτ' ἄλλα τὰς τρέπουσι βελτίονα, Plut. 105. Γίνομαι ἔποιήτην ἂν οὐχ εἶδεις ἴτι | ζῶτων ἂν, Rana, 97. Περιβλήσαντο ζῆταῶντες τὸν σπηγεῖοντα, Diod. S. xvi. 32.

1054 b. Φρυγῶν, Trojans: Troy being reckoned, in process of time, as part of Phrygia: Æn. 2, 191 ; 5, 785 ; 9, 134 ; 12, 99.

1054 c. The penultimate of ἔχῶν is long, according to the usage of Attic comparatives.

1056 a. Ἐπιστρατεύουσιν, a strong expression for *he went out armed against u.* Ἐπιστρατεύουσιν is followed by a dative or accusative. Porson, Phœniss. 292.

1056 b. "Ἐλαί is put for ἀνάλα, *he might destroy us: δαεῖ* is a poetical pleonasm: see note 310 b. For ἔλα ἔφ. Erfurd and Bothe read ἔλαδερν, *ut veteres dicebat.*

1057 "And unless some one εἰς [is] θεῶν of the gods had *extinguished* this attempt," &c. A bold metaphor, as if the attempt were some raging flame.

1058 τήνδ' (τύχην) may be governed by κατὰ understood. Sophocles, in fact has substituted line 1059, instead of saying ἔλαχουσι.

1059 a. ἂν θανόντες ἂν προαυμίμειδ': ἂν is often put twice in a proposition, or in a member of a proposition: for in a proposition, besides the finite verb, a participle or an infinitive is often found; and, of the double ἂν, one belongs to the finite verb, the other to the participle or infinitive. Yet ἂν is sometimes redundant, not only when the principal proposition to which ἂν belongs, is divided by a parenthesis, as Soph. Antig. 466; but in other cases also; οὐτ' ἂν μοιτ' ἄλλου λρόντες ἂν σλαίην πρότι, Soph. Oed. T. 602. ἂν φθίγῃ' ἂν εὐκ ἂν εἶδεις. Ajax 1144 and 1073; Matthiæ, § 599. p. 926. The

particle *ἄν* is doubled, in this play, in lines 525. 537. 879. 1073. 1144. 1246. See Dr. Blomfield, *Prometh.* p. 64. Porson's *Hecuba*, 736; and *Medea*, 369.

1059 b. Bishop Blomfield is of opinion, that the 'lenis spiritus' need not be retained in the crasis of *πρὸ* with the syllabic augment. (*Prometh.* 219). Thus *προουκίμειδ'*, not *προούκίμειδ'*. So *προύστη*, 1133; *προύκαμεις*, 1270; *προύφν*, 1291.

1060 *ἄν ἔζη*, and (in the preceding line) *ἄν προουκίμειδ'*: the particle *ἄν* is not restricted to the subjunctive mood: see *Matthiæ*, § 509 and 597.

1061 a. Boissonade (ad *Philostr.* p. 531) supposes, that the proverb, *τὴν νόσον ἐς αἴγας τρίψαι*, took its rise from this line of *Sophocles*.

1061 b. The word *ἄσπε* is understood before *ἔβρεν πτωτῶν*. See note 2 b.

1062 *Sophocles*, though he had used *αὐτὸν*, adds *σῶμα* in the following line: so that *αὐτὸν σῶμα* is the same, in sense, as *αὐτοῦ σῶμα*.

1063 *τυμβιῦσαι τάφῳ* occurs in *Lycophon*, *Cassandr.* 154.

1064 a. The sand is termed *χλωρὸν* (as the Scholiast observes), from the *green seaweed*, with which it is covered. So *Oppian*, *χλωρὸν ἄλως μίον*, *Halieut.* 2. 649. But as *χλωρὸς* is supposed to denote a *greenish yellow*, it may be translated *yellow*, the usual official epithet of the sands.

1064 b. *Ἄμφι ψάματον ἐκβεβλήσθαι*, "to be thrown in the sand, so that the sand surrounds the body." *Matthiæ*, § 583 c.

1066 *ἐξάρης μίνος*: "Wherefore do not assume any proud spirit:" *ἐξάρης* seems used for the simple *αἴρα*: see note on line 75. *Πρὸς ταῦτα*, *proinde*, *wherefore*. *Jaeger* prefers in opposition to.

1067 *βλάτιστος*, *alive*. See note 962. For genitive after *κρατῶν*, see note 1100 a.

1069 a. *χερὸν παρυσθ.*, *restraining forcibly*. *Παρυθίνω* properly denotes to turn or drive out of the right way; to compel any one to act against his will. These two words, *χερὸν παρυσθ.*, seem applied to *Teucer*.

1169 b. *Ἔστι* is often used with a rela-

tive adverb following, in which case the two are put for an adverb: *ἔστιν ἴνα* or *ἔπου*, *many times*: *οὐκ ἔστιν ἔπου*, *by no means, in no case*: *οὐκ ἔστιν ἔπου*, *never, on no occasion*: *ἔστιν ὅτι*, *sometimes*: *ἔστιν ὅ* or *ἴνα*, *in many places*: *ἔστιν ἔπου*, in interrogations, *is it possible?* *ἔστιν ἤ*, *in a certain degree*. *Matthiæ*, § 483. *Obs.* 2. p. 699.

1070 a. *λόγων ἀκούσαι*, "to obey my directions." See latter part of note on 975.

1070 b. *Ἀκούσαι ἠθάλησι* periphrasis for *ἄκουσι*. *Βούλομαι* is often used in the same redundant sense. So the Latins use *volo*: '*mentiri veliti*' for '*mentiatur*,' *Phædrus*, 1. 29. 6. '*Audes fallere velle*,' *Ov. Fast.* 5. 262. "*Nohite velle experiri*," *Livy*, 7. 40.

1071 a. *Male educatæ præbet indicium indolis Civis recusans obsequi rectoribus. Non civitatem sancta majestas diu Frænare, legum, poterit, amoto metu; Nec disciplinæ castra servabunt modum, Quæ non pudor munierit et reverentia.*

Stobæus, tit. 42. *Grot.* p. 164.

1071 b. *πρὸς*, *it is the part or mark of*: see note on line 581 b.

1071 c. *Ἄνδρα δημίον*, *one of the people, a private individual*.

1072 a. *δικαίω* (*censeo, statuo*), '*think it right; determine*.' *Dr. Blomfield*, *Agam.* 384.

1072 b. *τῶν ἱφιστάτων κλίωιν*, "to obey the magistrates." See latter part of the note on 975.

1074 a. "for never, where a fear does not exist or is not established, will the laws flourish."

For *ἄν ἄν*, see note 1059 a. For *ἄν φερασε*, 88 a. For *οὐ οὐτ'*, 878 b.

1074 b. *Καλῶς, εὖ, κακῶς, φερισθαι*, *to proceed, go on, well, successfully, ill*. *Εὖ φερισθαι τῆς γιωργίας*, *Xen. CEC.* v. 17. *Ἄτιον ἵνα τοῦ κακῶς φερισθαι τὰ ἰαυτοῦ*, *Agas.* i. 35. *Καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' ἰαυτὸν*, *Thucyd.* ii. 60.

1074 c. (*ἄν*) *καθιστήκη*: the tragedians usually adopt the subjunctive mood, wherever *ἄν* is understood. "*Ὅταν δὲ πάλαι μίους δρῶσαι κακῶς | Σίλη τις*, *Ion*, 1065. "*Ὅταν δ' Ἀπίλλων σπαιεῖ ἤ τις σφαίς*

Electra, 978. See Porson, Orestes, 141.

1074 d. Καθίστημι and ἵστημι are often used as stronger words for στήμι: So καθίστημι δῖος: ἰσάτω δῖος, 1084: See note 200 b.

1075 σφάριον, within the bounds of due discipline.

1076 a. πρόβλημα, impediment, restraint; whatever is put forward in defence. § 1076 b. Αἰδώς, reverence or respect towards others: αἰδῆσθαι occurs in this sense, 506. 1356.

1077 "But it is proper that a man, although he derive from nature a huge body," &c. Γινάσκω is here used as φῖω: to be naturally constituted, to receive from nature. (See Hermann, Vigerus, p. 766.) ["Verbum γινήσκω mediæ formæ potestatem hoc in loco habere videtur. Verte, Etiamsi magnum corpus eōdi nactus fuerit:" Heath.]

1079 δῖος αἰσχύνω §: from Homer, ἰσχυὶ γὰρ αἰδῶς καὶ δῖος, Il. o. 657. Αἰσχύνω is here used for αἰδῶς, in a good sense, modesty. See Duker, Thucyd. i. 84.

Plato (Euthyphron, cap. 13) discusses whether the poet Stasinus was correct in asserting, ἵνα γὰρ δῖος ἴδῃ καὶ αἰδῶς. See Fischer, p. 43.

Nam quem pudor coercet ac reverentia, Hunc a salute non abesse intelligas.

Grotius.

1081
Ubi insolenter cuncta pro libidine
Impius facere est, civitas felicitibus
Nimis usa ventis naufraga in fœdum ruet.
Sit ergo temperata libertas metu:
Nec arbitramur nos, patrautes quæ juvent,
Non illa mox debere quæ doleant, pati.
Sunt ista vicibus nexa:

Stobæus, tit. 43. Grotii, p. 166.

1082 a. The comparison of a city to a ship is common. Παράδειγμα τὰ τῆς πόλεως γέγονε πτόγματος, ὡς αὐτὸ ἐξ οὐρίας ἴουσι οἰδὴ ἀνάμοτοι, Aristides, Gratul. Tom. 1. p. 273. Πόλιαι πόλις, καθάπερ πλοῖα καταδύμενα, διέλλονται διὰ τὴν κωβερησῶν καὶ ναυτῶν μοχθηρίαν, Plato, Polit.

O Navis, referent," &c. Horace. "Ubi-cunque es, in eadem es navi," i. e. republicâ, Cicero, ad Divers. 12. 5.

1082 b. "Be assured that this city will,

at some time or other, after having had a prosperous course, be precipitated into a gulph."

1083 a. Τρίχων is said of vessels, as curro in Latin: currere remis, Æn. 5. 222. Currit classis, Æn. 5. 862. In the same idiom, ἄρμα, ἄχος, and curvus, denote a ship: See Doering, Catull. 64. 9.

1083 b. Ἐξ οὐρίας (ἐνίμων being understood, Bos, p. 20), 'successfully, prosperously, with a fair wind,' is used adverbially. The expression is proverbial. Ἐξ οὐρίας θῖουσι, Aristides, Tom. i. p. 273. Μήτρις ἰβίος ἐξ οὐρίας, τὸ λογιμαστος, χωρῶ, Basil. M. T. 2. p. 67. Ἐξ οὐρίων τὰ πάντα χωρῶ, Liban. Epist. 322. Ἐξ οὐρίων πάντα φέρεται, Chrysost. T. 8. p. 470.

1085 a. ἐν crasis for ἂ ἐν.

1085 b. ἂ is the accusative after ἰδῆσθε. and λωπάμεθα. See note 121; and 136 b.

1086 a. Τίω, to pay the price of a thing: to expiate by penalty: underg, punishment, in general.

1086 b. αὐδῖς, subsequently, afterwards. Αὐδῖς, in the sense of posthac, postea, is illustrated by Bishop Blomfield, Agam. 308; and by Dean Monk, Hippol. 896.

1087 πικραλλοῦ, alternately.

1088 αἰδῶν ἰσχυρῆς, "a fiery injurious person." So αἰδῶν ἰσχυρῆς, Lycophron, 109. Αἰδῶνι θηρῶ, Plato. Ομηρῶ φλοῦδος, Suidas, tom. i. p. 159. [Vir fervidus, fervido ingenio præditus: Steph. Thes.] See Bishop Blomfield, Septem, 444.

1089 The verb θάπτω implies all burial rites. See Bishop Blomfield, Septem, 1023.

1090 ὄσως μὴ πίση: The canon of Dawes is, that ὄσως μὴ is usually attended with the future indicative (as, ἰδοῦχ' ὄσως μὴ—ἀναρήξει κινῶ, CEd. T. 1075: ὄσως μὴ κατοικήσεις, Electra, 956: ὄσως μὴ δωφειῖς, Phil. 1069): that it may be joined to the second aorist active subjunctive, and to the first aorist passive; but never to the first aorist subjunctive of the active and middle voice. (Misc. Crit. p. 185 and 385. Harless.)

1091 a.

Menelae, post tot dicta sapienter, cave Injurious sis in hominem mortuum:

Stobæus, tit. 126. Grot. p. 514.

1091 b. Μυίλας μὴ | γρόμας | ὄπι | στήσας σοφάς. Porson considers this license to be very unusual, that the third and fourth feet should consist of entire words, or parts of words.

1091 c. ὑποστήσας ἔτα. See note 761 c. Dr. Brasse, Œd. C. 261.

1093

ὄταν γὰρ αἰσχρὰ τοῖσιν ἐθλαῖσιν δουῆ,
ἢ κάρτα δόξῃ τοῖς κακῶσι οἴαι καλλά.

Hippol. 414.

Non obstupescam, si quid olim in posterum
Ignobilem ortu videro delinquere,
Quando hi, videntur sorte qui natalium
Præstare, fando talia admittunt mala :

Grotius, Stobæus.

1094 μὴδὲν ἄν: see note 767 a.

1095 Οἱ δουῶντες ἰγνῶντις πιφουῖναι is somewhat pleonastic for ἰγνῶντις πιφουῖναι. So Τὸν ἰνυχοῦν δουῶντα for ἰνυχοῦντα, Eur. Heracl. 865. See Gataker, Adv. Misc. p. 191. Schleusner, seventh sense of δουῶν, in his 'Lexicon in Nov. Test.'

1096 ἐν λόγῳ ἔση. So Thucydides, λόγοι ἔσται κομμάθιντες, 3. 67, where λόγοι is the speech or address in general; ἔσται are the particular expressions and terms of the speech. Perhaps, the phrase, in Sophocles, is a mere pleonasm, as ἔση λόγῳ, line 757. Ἀμαρτάνουσα ἔση seems to be an imitation of the Homeric phrase ἀμαρτανῆς, *atolide loquens*: See Heyne, vi. p. 514. Il. N. 824.

[Ἐν ἔλόγῳ, i. e. ἔλόγῳ, *incogitanter*: ἔση, res: ad sensum vox abundat. Bothe.]

1098 λαβῶν, and, in line 1115, ἦαι λαβῶν, is used in the same construction as φέρων. Matthiæ, p. 854.

1099 "Did he not sail (αὐτοῦ) of his accord, as (αὐτοῦ κρατῶν) being his own master?"

1100 a. στρατηγῆς τοῦδ': λιῶν ἀνάσσειν: ἄν ἡγῶν':

Verbs which signify to rule, are followed by a genitive; as ἀνάσσειν, βασιλεύειν, ἔρχου, σημαίνει, κρατεῖν, στρατηγῆν, ἡγῶναι, κρατεῖν. Some verbs of this class take the genitive after them, because they are derived from substantives: as κερύειν, i. e. κέρειν οἴαι: κοίραίν, i. e. κοίρανον οἴαι: τυραννῆν, στρατηγῆν, διαποδῆν, πρεβείην, &c. Matthiæ, § 337. p. 481.

Στρατηγῆν is sometimes followed by a dative. Androm. 324. Herod. 1. 211. Pausan. 9. 5. 46. Xenoph. H. G. 4. 5.

1100 b. Στρατηγῆς for ἰστρατήγῆς: so, in the next line, ἔξενε for ἔξην; and, 1301, ἴσχυ for ἴσχι.

1100 c. The interrogative particle ποῦ implies an indignant denial. Ποῦ εὐ μάντις εἶ σαφῆς, Œd. T. 390. (Elmsley, Heraclid. 371.)

1101 ἡγῶν': Porson conjectures ἡγῶν: this alteration is suggested in consequence of his metrical canon, that if a senarian iambic verse end with a word which forms a cretic, the fifth foot must be an iambus or tribrach.

1103 "Nor, ἔσθ' ἔπου at any time; Διὸς ἀρχῆς the right of authority, ἔτασο σοι has been established in thy favour, ἄσται κομμάσαι τοῖς to govern (or restrain) this man Ajax, πλίον in a greater degree, ἢ καί τῳδῃ than in his favour, εἰ to govern thee."

1104 Κῦσθαι is often applied to fixed and established laws. Κατὰ τοὺς τῆς πόλεως κυρίους νόμους, Xen. Mem. 4. 4. 16. See Vigerus, cap. 5. § 8. p. 258. So προκῦσθαι: Ὅν νόμο προκῦσται, Œd. T. 865. Νόμους τοὺς προκῦστους, Antig. 481. Bishop Blomfield, Persæ, 377.

1105 ὑπαρχου, a subordinate chief: ὑπαρχος ἄλλων (ὁ ὕφ' ἑτέρου ἀρχόμενος, Suidas) *subject to the authority of others.*

1107 a. Quibus imperas | his impera, hos atrocibus | verbis coeres.—Grotius.

1107 b. ἄλλ' ἄσται, &c.

Go: show your slaves how choleric you are,

And make your bondmen tremble.

Julius Cæsar.

— illâ se jactet in aulâ

Æolus, et clauso ventorum carcere regnet. Æn. i. 140.

'Ἀλλοισιν δὲ ταῦτ' ἐπιτίλλεις, μὴ γὰρ ἴμοιγαι Σήμερον' II. α. 295.

Θυγατέρισσιν γὰρ τι καὶ υἱοῖσι κίεθισιν εἶη Ἐκπαύλοισι ἐπίσσειν ἰνίσσασιν. II. ε. 197.

'Ista, queso, terribilia munitare purpuratis tuis,' Cicero, Q. T. 1. 43.

1107 c. Σεμνὰ, venerable; in a bad sense, proud, haughty. [Σεμνός, ἀξιομίωτος, ὑπερήφανος, ἴδοξος, Suidas.] So συμ-

ρίστημι μύθος, Prometh. 989. Bishop Blomfield, ad locum. Μισῶν τὸ σιμὸν, Hippol. 92: See Dr. Monk ad locum.

1108 a. Κάλαις is substituted as a stronger word for λίγαι, and, therefore, takes its construction; as ἀλλήλους τὰ ἴσχατα λίγασι, Xenoph. M. 2. 2. 9. "And rebuke (or chastise) them with these haughty words." Matthiæ considers this accusative as a poetical construction for the dative; τὰ σίμω ἴσχη for τοῖς σιμωῖς ἴσχησι. Λόγους καλέζειν occurs in line 1160. A somewhat similar construction is in CEd. T. 340: ἴσχη ἂ νῦν εὐ σήνδ' ἀτιμάζεις πάλιν.

Toup proposes ἐκίνα (i. e. ἴσχη) for ἐκίνας, in the sense of 'restrain, be sparing of, those haughty words of yours.'

1108 b. Οὐ φημι, I deny. Οὐ φημι ἰάσιν, Electra, 1211. Οὐ φησ' ἰάσιν, Ajax, 1326. Οὐ φημι ἴγασι, Philoct. 903. Οὐκ οὐρα φήσω, Alcest. 243.

1109 ἄτιτες, crasis for ἰ ἴτιτες, the other: Agamemnon.

1110 στόμα, word, language: mandate, threat. A similar sense of στόμα occurs, CEd. T. 426. 671. Colon. 981. Orest. 591.

1112 ἄσπευ, &c.: "he did not join the expedition, out of any respect towards your wife, as persons full of much labour."

The latter clause is obscure. Teucer, perhaps, intends sarcastically to censure the uxorious zeal of Menelaus, in subjecting himself to such incessant toil in a cause, which did not merit it,—the recovery of a faithless wife.

Hermann understands the passage as applied to military adventurers: ἄσπευ, from a restless desire of change or fame, devote themselves to the toils of war and danger: "ut qui, rerum novarum cupiditate ducti, pericula laudemque quarunt."

Brunck's version is, ut qui, labori parcentes nulli, merent stipendia: i. e. "as wretched mercenaries (μισθόφοροι) who are bound to spare no toil in thy behalf." So our English translators: "He sailed not here to quarrel for the wife | of Menelaus, like a hireling slave:" Franklin. "His was no mercenary spear:" Potter. "For thy wife—he did not serve in battle, like

the tribes | compell'd to join the mercenary war:" Dale.

[Οἱ Κρόνου πάλιν, πάλιν, Saturno (i. e. stupore et hebetudine) pleni; as μυῖαις πάλιν: Musgrave.]

1113 ἔρχων: Tyndarus, father of Helen, bound his daughter's suitors by oath, that on whichever of them her choice should fall, the rest should join their forces to recover her, in case of any attempt to carry her off. Teucer tells Menelaus, that it was not any personal regard to him which induced Ajax to join the army, but his resolution to fulfil this solemn engagement. Ajax is mentioned among the suitors of Helen, Apollo. Bibl. 3. 10. 8.

1114 a. οὐ γὰρ, &c., for he did not respect or honour worthless, inconsiderable persons: those who are nobody.

Ἄξιον, to honour, respect. Τύμβη ἢ βουλομένη ἂν ἀξιούμενον ἐρεῖσθαι, Hecubæ, 319. Παιδάς Διὸς ἀξίωσας, Heracleidæ, 921. So ἀξωθῆς, Orestes, 1166; and, ἀξιούμην, 1208. See note on line 494. Porson, Hec. 319.

1114 b. τοὺς μηδῖνας: In a similar way, Herodotus uses οὐδῖαις in the plural: ὅτι οὐδῖναι ἄρα ἰόνται, ix. 58. 12. ὅτι οὐδῖναι, Androm. 698. Ἐξ οὐδῖνων κελύωνται, Ion, 596. The more usual phrase is οὐδῖν or μηδῖν ἴσαι: see note 767 a.

1115 a. κήρυκας: it appears from this line, that Menelaus was attended, in mark of royal dignity, by one or more heralds. Eustathius alludes to this custom: οἱ κήρυκες οὐδέλωι ἀρροφωοῦνται, ἀλλ' ἄρχη καὶ νῦν πρόσωπα, ἐποῖα πολλὰ καὶ ἵστυα ποιοῦσιν οἱ σπηνικαί. Plutarch, contrasting the young inactive prince Aridæus with the aged and active Antigonus, observes respecting the former, ὁ δὲ, ἄσπευ ἐπὶ τῆς δευφωρήματα, κωφὸν ἦν ὄνομα βασιλείας, &c., vol. ii. p. 791. E. (See Lobbeck.) A similar custom is observed on the modern stage: kings are often attended with a few of their body-guards, who are mutes.

1115 b. Περὶ ταῦτα, wherefore; proinde, quapropter, cum hæc ita sint. See note 971 a.

1116 ὤφει: properly denotes the noise,

occasioned by the collision of two bodies. It is often used to designate any loud but empty unmeaning noise. Συμβῶν Πτολεμαίῳ καὶ Σατρέπαις καὶ ταιούτοις ψόφοις, Alciphr. ii. 3. p. 236: "satrapas et ejusmodi inanitia nomina." Οἱ τοὺς λόφους ἐκωτίωντες οὗτοι, καὶ μάχης διηγησόμενοι, ψόφοι, Lucian, Dial. Meretr. 15, at the end.

1117 a. σσραφίῳν, simple for compound ἐπισσραφίῳν. Ἐπισσραφίῳμαι, in the middle voice, *I turn myself to, I pay attention to.* The same thought is otherwise expressed, (Ed. T. 857: ἄσ' οὐχὶ μαντίας γ' ἂν εἴης σῆδ' ἰγὼ | βλίψαμ' ἂν οὐνα, οὐτε σῆδ' ἂν ὕστερον.

1117 b. Musgrave, Brunck, Erfurd, Lobeck, and Bothe, prefer ἴς σ' ἂν, "*quamdiu es is qui es.*" "*Quamdiu talis fueris qualis es;*" Musgrave.

Hermann prefers ὡς ἂν, "Nor will I regard your empty noise, *to whatever degree* you are what you are;" i. e. "however much you may indulge in your present insolence." In the smaller edition of Erfurd's Sophocles, Hermann translates the passage by "*Tuum strepitum parvi pendam, utcumque sis qualis es,*" i. e. "*utcumque tibi sic, uti nunc facis, ferocire libuerit.*"—In the octavo-Erfurd, Hermann's note is, "*ut sis qui es; ut non plus, quam par est, honori tuo tribuatur, ut auctoritatem tuam nullam esse intelligas.*"—"Ut talem te prodas, qualis re vera es," id est, hominem imbellem, et nullius pretii: Heath.

1119 a. "For harsh words, even when extremely just, wound to the quick." Δάκνω is an Homeric word: s. 493. p. 572. Δάκνωσι or δάκνωσαι καρδίαν, θυμὸν, is a common expression in the Greek writers. The Latins use *mordeo*, in a similar sense. "Valde me *momorderunt* epistolæ tuæ," Cic. ad Attic. 13. 12. "*Mordear* opprobriis," Horace. "Referto quod eam *mordeat*," Terence. (Gataker, M. Ant. p. 403.)

1119 b. So Æschylus uses *ὑπερβίαιος*, *supra modum justè, optimo jure.* Dr. Blomfield, Agam. 1367.

1119 c. Lingua hæc malis in rebus illaudabilis: | quia dura, quamvis justa

sint, mordent tamen: Stobæus, Grot. p. 80. tit. 13.

1119 d. As the Chorus had censured the virulence of Menelaus towards the deceased Ajax; so they now reprove the excessive asperity of Teucer. Such interferences formed the more immediate duty of the Chorus: "Ille bonis favcatque, et concilietur amice, Et regat iratos et amet pacare tumentes, or, peccare timentes:" Horace, A. P. 196.

1120 a. τείξετης: the main support of the Greek armies were the δολιχῆται: bowmen were held in comparative contempt. Thus Menelaus contumeliously terms Teucer a mere τεύξετης. So Lycus, undervaluing the prowess of Hercules, says, ὀπισθ' ἀσπίδ' ἔσχετο κερὸς λαίπ' χερσὶ, | οὐδ' ἤλθε λόγχης ἰγγυδὸς, ἀλλὰ τόξ' ἴχων, | κάκιστον ἔσχετο, τῆ φουγῆ πρόχλιμος ἦν: Herc. Furens, 158. Diomedes reproaches Paris as unwarike, for fighting, not with a spear, but with arrows: τεύξετα, —εἰ μὲν δὲ ἀντίβιον σὺν ταύχλαις πιμειθίης, | οὐκ ἔν σοι χρυαίμῃσι βίος καὶ ταρβίης ἰοί, II. λ. 385. It was the saying of a Spartan, οὐ μίλι μοι σούτα, ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπὸ γύνιδος τεύξετου. It seems to have been frequent for the τεύξεται or ψιλοὶ, having shot their arrows, to retire behind the shields of the heavy armed, for protection: this mode of fighting, which Homer (9. 271) illustrates by the simile of a child running to its mother, would partially expose the τεύξετης to the imputation of cowardice.—At Athens, attendance upon the public assemblies was enforced by certain inferior officers (much like the Roman lictors), called τεύξεται, and sometimes πικῶνται, the generality of them being Scythians. This subordinate and mean office might involve even the τεύξεται of the army in some comparative disgrace.

1120 b. σμικρὸν, not σμικρὰ, which reading is in the text of Musgrave, Bothe, and Lobeck. Porson observes, that if a word ends in a short vowel, and is followed by two consonants which allow the vowel to remain short, that final syllable is never made long. Orestes, 64.

1120 c. *ὁ γνησιὸν* for *μίσος*, by the figure *litōtes*. So *ἀτιμῆς*, hateful, *Æs.* Prom. 31. *οἶχ' ἰσὶς*, many, S. c. Theb. 100. See the examples, collected by Dr. Blomfield, at the last-named passage. So the Latins, non innoxia, *baneful*: non immemor, *well remembering*. Nec spernit pocula, he is *fond* of. 'Non laudo,' *I blame*.

1121 "For I do not exercise an art, worthy of contempt."

Βέβαιος, a mechanic, one who exercises his craft, by fire (*βαίνης* furnace, *utro I kindle*), as a *blacksmith*; hence, in general, one who carries on a *sedentary trade*; hence, *mean, illiberal, despicable*, in reference to the nobler occupation of arms and war. (See Cicero, *Offic.* i. 42.) The same prejudices prevailed among the Romans: "opificum vulgus et *sellularii*, minime militiæ idoneum genus:" *Liv.* 8. 20. See, also, Xenoph. (*Econom.* iv. 2. [*Βέβαιος*, qui cæminum accendit; qui igne ad efficienda sua opera utitur: Steph. Thesaur.]

1122 *ἀσπίδα*, &c. "if you were a heavy-armed soldier." The shield was the great characteristic of the *εὐλάτης*: (see Mitford, chap. 5. § 4, towards the end) it protected the shoulders, chest, thighs, and legs. Hence the poets speak of the shield in high language; as, 'clypeique sub orbe teguntur,' *Æn.* 2. So the eye of the Cyclops is compared to a shield, *Æn.* 3.

Ἄσπις is used for *εὐλάτης*, Herodot. v. 30. Xenophon, *Anab.* i. 7. 10. See Dr. Blomfield, *Persæ*, 320.

1123 *ψιλῆς*, *light-armed*. "*Ὀρῶν* is understood after *ψιλῆς* and *γυμνῆς*, used as military terms. See Bos, words *ἔπλα* and *σεμασιώτης*.

1124 *ἡ γλῶσσά*, &c.

Τεῖρον for *ἔχου*: see note 503 c.: "What vehement passion does thy tongue possess!"

Feroce lingua spiritus magnos alis.—

Nam jure fretos pectus animosum decet: Stob. tit. 13. p. 80.

"*Lingua tua quantos spiritus gerit!* Exprobratio est scilicet, quasi linguâ tenu tantum animosus esset, cætera frigidior:" Mudge.

1125 a. *Τὸ δίκαιον*, justice, for *ἡ δίκαιος*: so *ἐπιπέδον*, youth, *Trach.* 144; *τὸ πνευματικόν*, for *ἡ πνευματικὴ*, craft, *Electr.* 1507; *τὸ πιστὸν*, faith, *Trach.* 398; *τὸ γνησιὸν* for *γνησιότης*, (*Ed. C.* 8; *τὸ πρόθυμον*, alacrity, *Medea*, 175.

1125 b. *ἔν τῷ δικαίῳ*: "Thrice is he arm'd that hath his quarrel just:" Shakespeare, *Hen. VI.* "Attollere animos et bonâ causâ licet:" Grotius.

1126 a. *Δίκαια* Attic for *δίκαιον*. So *πότις* for *πότιον*, *Ajax*, 265; *σχίλια* for *σχίλιον*, *Ajax*, 887; *Καλοπὴ* for *χαλιπὸν*, *Antig.* 576; *διδορμῖνα* for *διδορμῖνον*, 576; *Διὰχρῶ* for *διὰχρῶν*, *Phil.* 524: "*Ἄσσημα*, *Hippol.* 269; "*Ἄδύνατα* for *ἀδύνατον*, *Thucyd.* i. 125. So *νότα* for *νότον*, *Æn.* i. 667. See Matthias, § 443. Dr. Monk, *Hippol.* 269. ("Is it equitable that this man, who would have killed me, should experience favourable treatment; or "that matters should go well with him." *Ἐὶνυχῶν*, "bene huic evenire," Jaeger; "bene cum hoc agi," Bothe and Brunck.

1126 b. *κτείναντά με*, who would have killed me.

"There are some passages in the tragedies, in which an attempt or wish to kill, is expressed by the aorist *ἔκτεινα* instead of the imperfect *ἔκτεινον*. In the *Ion* of Euripides, Creusa says to her son (1291), *ἔκτεινα δ' ἔνεα παλῆριον δέμοις ἐμάς*. So also (1500), *ἔκτεινά σ' ἔκτεινα*."—If the preceding remark of Elmsley be correct, Teucer, by quibbling on the word *κτείναντα* not wishing to slay, but having slain, speaks more in the language of comedy than of tragedy. Hermann is of opinion, that the aorist is not used for the imperfect, but that the distinction is this—the imperfect denotes that "I intend to do a thing but did not perform it;" the aorist, "I performed the thing, but without attaining the object of the action." Thus Ajax committed a murder, but without obtaining the purport of it, since he slew not the Greek chiefs but cattle.

The custom of putting the *intention* for the *effect* is illustrated by Valckenaer (*Phœniss.* 1496.): of the examples ad-

duced by him, these two are the most pertinent: *σπίρη Πολωνίακος Δῆμι λόγχη* or *λόγχη*, where the spear of Eteocles is broken. *Σπρέσιον' ἰκανὸν ἱμβαλὸν ἤρι πάλω*, Sept. Th. 1021; this line applies to the slain Polynices, who did *not* take the city. See Schaefer, *Œd. Col.* 993. *Ὁ μ' ἀπωλλότῃ*, qui me perdere voluerunt, *Œd. T.* 1454. (See Brunck). *Σπυδὰς ποιόντων* for *desirous to make*. See Dr. Elmsley, *Heracl.* 1003.

1127 *δυσὸν*, wonderful, extraordinary.

1128 *εἴδη*, "as far as he is concerned, or, as much as lay in him." (*Matthiae*, § 388, p. 542). So Virgil, "*licet dare tuta per undas vela tibi*," *Æn.* 5. 797. See note on line 1045 b.

1129 "Since rescued by the gods, do not now dishonour the gods by your conduct towards the dead Ajax." *'Ατιμάω* is used by Homer and Pindar; from the former of whom Sophocles is accustomed to borrow many words. Dr. Elmsley prefers *ἀτίμαω*, as being more Attic: *Mus. Crit.* i. 482.

Dis vivo: in illo quod fuit, pridem occidi.—

Servatus a Dis, ne Deos spernas vide.

Grotius, Stob.

1130 a. "Should I violate the laws of the gods?" Menelaus seems on the point of subjoining, "if I prevent this man Ajax from burial;" when Teucer interrupts him by making the remark general, and, therefore, more invidious to Menelaus.

1130 b. *δαίμων νόμος*: so Theseus undertakes to bury the bodies of the Argive chiefs, lest he should violate the injunctions of the Gods, relative to honouring the dead: *νόμος παλαιὸς δαίμων διαφάση*: *Suppl.* 565.

1131 *παρὸν*. Many participles are used somewhat expletively; more especially the compounds of *ἔν*, as *παρὸν*, *ξυρὸν*; and the participles denoting *coming* and *going*: as *ἰσοθέτι παρὸν*, Ajax, 1156; *ἴσθης παρὸν*, 1384; *ὄν ἱῆς παρὸν*, 1131; *λοπίσται παρὸν*, 338. So *ξυρὸν*, Ajax, 267. 273. 700. 855. So *μολὸν*, Ajax, 854. 1386; *Œd. C.* 1164. *Ἐλδὸν*, Ajax, 1276; *Hiad.* 16, 255; *Anab.* 1. 3. 14. *ἴδον*,

Ajax, 304. *Διδὸν*, *Trach.* 1219. *Ζαυῶντες*, Ajax, 1054. So *ἴχον*, *λαβὸν*, &c. See Schaefer, *Œd. T.* 741, and Valckenaer, *Phœnix.* 481.

1132 *αὐτοῦ* for *ἱμαντοῦ*: the words *δάσσειν οὐκ ἴδω* are understood before *πολεμίους*. See Dr. Elmsley, *Heracl.* 814; who proves that *αὐτὸς αὐτοῦ* or *αὐτοῦ* are put for *ἱμαντοῦ*, *εἰσαντοῦ*, and *ἰαντοῦ*.

1133 a. *περὶσση*, "What, did Ajax ever stand in front of thee, i. e. oppose thee as an enemy?" So Brunck, *obstitit*; and Scapula, *obsto, obstito*.—*Περὶσση* may, perhaps, be a stronger word for *ἦ*: "was Ajax ever thine enemy?" So Bothe, "En ergo unquam tibi Ajax hostis fuit?"

1133 b. *ἦ γὰρ*, as an interrogative formula may be rendered by *What? 'H ζῆ γὰρ ἀθή;* *What? is the man alive?* *'H γὰρ εὐ κῆνος, What? are you he?* See this phrase illustrated by Dr. Elmsley, *Medea*, 678.

1134 *μισῶντ' ἱμίον*: Brunck and Erfurd prefer this reading to *μισῶντ' ἱμίον*.—"I hated him who hated me;" implying, that Ajax was the aggressor; and, by previously hating the Spartan, had compelled him to hate Ajax in return.

1135 a. *γὰρ* refers to *ἠπιστάμενη* understood: "Yes, I was well acquainted with his hatred of you, and it was just; for thou wast detected as the juggling thief of his votes."

1135 b. *Κλίστῃς ψηφοποιὸς* is a periphrasis for *ψηφοκλίστῃς* or *ψηφοποιήστῃς*, a juggler who plays sleight of hand tricks with pebbles or counters. Teucer insinuates, that Menelaus, in arranging or reporting the votes of the Greek chiefs, had fraudulently removed to the account of Ulysses the pebbles or counters which had been given in favour of Ajax. Pindar adopts the account, which ascribes fraudulent conduct to the Greek chiefs in general: *Κρυφαίαι γὰρ ἐν ψάφοις Ὀδυσσῆ | Δασυὶ Διράπιυσσαν*, *Nem.* viii. 44.

Hermann translates this verse, "dolo enim suffragio tuo fraudatus est." ["*ψηφοποιὸς*, suffragiorum confector, qui suffragia conficit, suffragiorum artifex.

'Fur enim ipsius sententiarum artifex repertus es:' Camerarius, in Steph. The-saur.]

1136 "Ἐσφάλη, he was disappointed, was unsuccessful, (κατὰ) τοῦ in this affair, by means of (i. e. by the decision of) the judges, and not by me." Ἐν τοῖς δικασταῖς is used for ὑπὸ τῶν δικαστῶν. So Musgrave, "hanc repulsam passus est."

Or, τοῦ ἐσφάλη this affair was unsuccessful, was attended with disappointment. ["Res dicitur σφαλῆσαι pro 'male geri, infelici successu administrari. In consiliis quoque, conatibus, et re aliqua genda, dicitur aliquis σφάλλισθαι, impingere, errare, rem infelici successu gerere:"] Steph. The-saur.] It appears more rational to consider ἐσφάλη in the sense of *failure* and *disappointment*, than to apply the word, in the sense of *error* or *fraud*, to the judges; to whom Menelaus would not thus openly impute any dishonourable conduct. Musgrave, in one of his conjectures, adopts the latter sense; as, "Hoc quidquid est, admissum fuit;" and so Brunck and Bothe, "Judicium, non id culpa factum est mea."

1137 κλάσσω, fallere, furtim facere.

1138 τῷ: "This language will tend to *some one's* sorrow." Τῷ is used for *thee*, i. e. Teucer. See note 245 a. Matthiæ, p. 704. 3. "Neque tibi obstat, quod *quidam* facit," Terent. Eun. 3. 2. 30.

1139 οὐ μᾶλλον [εἰς ἀνίαν ἡμοὶ ἔρχεται.] ἢ [ἡμῖς σοι] λυπήσομαι: i. e. "I shall not experience more grief than what I shall occasion to thee."

1140 τίνδε accusative after Σαππίων: see note 853 d.

1141 Ἀντακούσω for ἀκούσις: The middle voice is often used for the active: but, in *Attic only*, the future middle is used for the future active. Matthiæ, § 181 and § 496, 7. Lobeck produces two similar usages of ἀντακούσομαι, Aristides, Tom. 3. p. 726; and Philostrat. Heroic. 28. p. 803.

1142—1149.

"Vidi procace præditum linguâ virum,

Qui navigare impulerat hiberno mari.
At mox ut ater nimbus abstulerat diem,
Jam vox ab illo nulla: quin veste obitus
Sese obterendum nauticis pedibus dabit.
Sic te tuumque os istud immoderabile
E nube parva magna de subito reflans
Procella sistet, atque clamorem opprimit:
Grotius.

1142 "On a former occasion, I have seen a man, confident in tongue, ἐρμήσαντα, urging the mariners so that they set sail in bad weather," &c.

1143 Τὸ πλῦν: Matthiæ (§ 542. Ob. 4. a) and Hermann (ad Ajacem, 114, concur in observing, that the infinitive with the accusative of the article is often put for ἔσται. Jaeger considers the present construction to be ἐρμήσαντα ναῦται: ἰπὸ τῷ πλῦν.

1144 ᾧ φθίγματος, &c. Φωνὴν ἂν πῶς εἶχεν, Aristoph. Lys. 361. Οὐδὲ γὰρ φωνῆν ἴτι οὐδανὸς ἔχοντος ὑπ' ἐκπαλῆσας, App. De B. C. i. 95.

1145 κερύει: Matthiæ prefers κερβίς. Grammar, vol. i. p. 239.

1146 a. κερύει: active voice used for middle, ἰαυτὸν being understood. See note 581 a.

1146 b. Τῷ Σίλωνι ναυτίλων. In the same construction, Euripides, τῷ Σίλωνι θυμωτῶν, Iph. A. 340.

The passage conveys a very expressive image of a person, so demented by fear and despair, as to suffer the sailors, in their hurried motions, to tread upon him as some dead inert mass. So Priam, overwhelmed with despair after the death of Hector, is described, Il. 24, 162: ἰὶ ἐν μίσσοισι γηραιὸς | Ἐστοπῶς ἐν χλαίῃ πεκαλυμμένος, &c.

1146 c. πατιῦν, i. e. ὄντι πατιῦ. Παριζόμεν, ὡς ναυτιῶντες, πατιῦν τι καὶ χεῖσθαι ὅτι ἂν βούλωνται, Plato, Theætetus. Καὶ καταβαλὸν ἰαυτὸν πατιῦν κερύει τῷ Σίλωνι ναυτίλων, Synes. Ep. 14. p. 163. D. Petav.

1147 a. "Thee, and thy intemperate language," &c. So Pindar, λάβην ἐν γλωσσῇ, Ol. 2. 156.

Two constructions are blended into one: τὸ σὸν στόμα ἂν κατακρίβειται, and κατακρίβειται ἂν τὴν πύλιν τοῦ σῶν στόματος

τες βούν.—*Στόμα* and *βούν* are used for *στόματες βούν*, as *αὐτὸν* and *σῶμα* for *αὐτὸ τοῦ σώματος*, line 1062. So *οὐ μίλλω σὺν τι λοπῆτιν φρεῖα*, *Orest.* 538: See Porson. Billerbeck understands *κατὰ* before *οὐ* and *στόμα*.

1147 b. *Δάβρον* (violent, vehement, impetuous) is, properly, said of any violent torrent of water. *Δάβρον* and *στόμα*, used separately by Sophocles, form one word *λαβροστομίον* in Æschylus, *Prometh.* 335. (See Bishop Blomfield, *Persæ*, 114.)

1148 *νέφους ἐκπυκνίας χυμών*: "A great hurricane, bursting from a little cloud, would soon put an end to (*extinguish*) your mighty clamour."

Sophocles alludes to that particular sort of tempest or wind, which the Greeks call *ἐκπυκνίας*. Some of the ancient philosophers imagined, that evaporations from the earth, some moist, others dry, conglobated into hollow clouds; that the dissimilar particles of these clouds were agitated by perpetual collision; and that, in consequence of this contention, the air which was pent within the clouds, grew warm by constant friction, and burst forth (*ἐκ νέφους*) from its place of confinement with violent and irregular gusts. See Seneca, *Nat. Q.* 5. 12. Aristot. *Prob.* 5. 26.

Under the image of *σμηκεοῦ νέφους*, Menelaus veils his own restrained anger, which would vent itself more in violence than words.

1150 a. *ἴσσηται* is used by the poets only. Matthiæ, § 244. p. 353.

1150 b. Porson (*Orestes*, 1234) observes, that, in a dialogue, when the respondent either follows up or corrects the observation of the preceding speaker, *καὶ* is usually followed by the particle *καὶ*, some other word being *sometimes* interposed between them. 'Ἐγὼ δὲ ἰγὼ εἶφους.—'Ἐγὼ δὲ γ' ἰσπελίτισσα, *Orest.* 1234. 'Ἐγὼ δ' οἴκτουσί γαί, 1237.

1151 a. *ἐν κακοῖς ὕβριζε*, insulted the calamities. 'Ἐν τοῖς ἰμοῖς γὰρ οὐκ ἐνύβριτας κακοῖς, Eurip. *Electr.* 68. 'Υβρίζων ἐν κακοῖσιν οὐ σίβω, Æsch. *Ag.* 1602. See Bishop Blomfield, *Choeph.* 216.

1151 b. *οἱ πύλας* used for (*alii*) *others*: so *τοὺς πύλας ψίγει*, *Electr.* 551. *Œd. C.* 803. *Antig.* 479. *Philoct.* 340. See Dr. Elmsley, *Medea*, 85.

1152 *ἰμοφρεῖς*, *resembling, like*. The word is used, in this sense, by Æschylus, *Choeph.* 204. *Eumen.* 415. *Suppl.* 223. *Τῷ ἰμῷ πύλασι ἰμοφρεῖς*, *Xen. Paed.* 5. 5. 10.

1153 *ἰργῶν*, *disposition, manner*: see note 640 a.

1154 Hermann observes, that *ἄσθρασι* is the language of a threat; *ἄσθρασι*, of contempt or pity.

ἄρῃ: see note 21 c. The adverb *κακῶς* supplies the place of the second accusative *κακῶν*.

1155 *ἴσθι σῆμα*: see note 471.

1156 a. *ἄνολβον*, "the wretched man;" used as a term of censure, like the *miser* or *infelix* of the Latins. Eustathius explains *ἄνολβον* by *ἀπειδινοστον*, *stupid, infatuated*; *ἄλβος* being synonymous with *φρόνησις*; and *ἰσόλβος*, with *σοφία*.

1156 b. 'Ἐνοήτιτι, being used as a stronger word for *ἴσθι*, takes the construction of *λίγῳ*: see note 21. Billerbeck refers *σομῶτα* to *διὰ ἴσθι* understood.

1158 *μῶν ἠνέκατον*, "Do I use obscure or enigmatical language?" See Bergler, *Aristoph. Equites*, 196.

1159 'Ἄπειμι, 'I will depart:' see note 654 a.

Abeo: probrosum namque si quis me audiat

Corripere dictis, quem sit ulcisci manu:

Stob. tit. 2. Grot. p. 12.

Sophocles, in dismissing Menelaus from the stage, seems to have consulted the natural prejudices of his audience; who, as Athenians, would delight in seeing a Spartan confine his valour to a few empty threats. Independently of this consideration, Menelaus does not appear to have ranked high, with regard to bravery, in general opinion. Thus Plato terms him *μαλθακὸν αἰχμητὸν* (*Sympos.*); and Julian, *γυλιῶν σφραγιώστην*, *Orat.* 2. See Lobeck's note, v. 1116.

1160 *ἢ πάρα* (for *πάρῃσι*) in whose power it is, *βιάζουσαι* to use force (or compulsion.)

1161 a. ἀφίεσι for ἀπέχεσθαι, *depart*. So CEd. C. 490. Trach. 815. 817.

1161 b. πλάσσει, *to listen to*. Matthiae, § 327. Obs. 2.

1162 φλαῦρες, Attic for φαῦλος; light, trifling, mean; worthless, dastardly, &c. Bishop Blomfield (*Perseus*, 222) is of opinion, that φλαῦρες is applied to things, and φαῦλος to persons.

1163 ἴριδος ἀγών: so μάχης ἀγών, Eur. Herac. 798. Νίση δῆμος, Æsch. Agam. 951. 'Certamen pugnae,' Liv. 36. 19.

1164 ταχύναι, *hastening*: used intransitively; or σιαυτὸν being understood. See *Perseus*, 698. Choeph. 648. Eurip. Rhes. 639. Trach. 861. CEd. C. 219.

Ταχύναι σιαυτὸν is a similar pleonasm to σπερχόμενος ταχύην, *Alcestis*, 253. (See note on line 993.)

1165, 7 "Hasten to provide some hollow trench for this man, where he may possess an ample tomb (which shall be) ever memorable among men."

1165 a. Κάπτιος (ἔργημα, τάφρος, Erotianus), *ditch, trench*; derived from κάπτιω; said, by Eustathius, to be an old word. The κάπτιος (see Heyne, II. v. 797) seems to be a trench, in which the chest, containing the bones of the deceased, was deposited. Over this, stones were placed, by way of covering; and upon the stones, an earthen mound was heaped up, the height of which was higher or lower, in proportion to the dignity of the deceased.

1165 b. Ἰδῶν, *to provide*; simple for compound. "Ὁρη δῆφρον, Εὐνία, αὐτῆ, Theocrit. 15. 2. Boissonade observes, "Theocriti e Syracusanis verba plebeium esse hunc verbi usum probant: sed rarius et Homericum nomen κάπτιος verbi tenuitati medetur."—"Ἰδῶν sic additum est, ut sit, "fac ut quam celerrime huic locum, in quo cadatur, cavatum videamus;" Hermann.

1167 Εὐρώϊος, *equalid, dark*, if derived from εὐρός. Hermann considers the root to be εὐρύς, and thence, *broad, vast, ample*.

1168 οἶδη, Tecmessa and Eurysaces. The tragedians use the demonstrative pronoun ἴδη, in announcing the entrance

of a new personage upon the stage. βι, ἴδῶ Ἀγαμέμνονι τίνδε, 1224: καὶ δὲ εὐρύς κροσσάλλω ἴδ' Ἰγρήθω, 544. Καὶ μὴν ἰ used sometimes with ἴδη, and sometimes without: καὶ μὴν ἴδ' Αἰνείας στήθω, Æneid. 85. Καὶ μὴν κροσσάλλω κροσσάλλω ἴδ' Ἰγρήθω, Hecub. 665. See Dr. Monk, *Alex.* 137: Bishop Blomfield, *Prometh.* 97: Dr. Elmsley, *Quarterly R.*, vii. 446: Major Hecuba, 53 and 216.

1170 περιεπιλούμενοι τάφω, 'for the purpose of arranging the burial.' Περιεπιλάω as a funeral word, implies, 'to lay out a corpse,' or, 'to cover a corpse with sepulchral vests.' [Περιεπιλάω, "componere et ornare sepulcrum, nimirum, ad nōpiendum mortuum;" Steph. Thesaur.]

1173 a. προσετίθειαι, a suppliant. Τὴν προσετίθειαι, τὸν ἰόντων, Philoct. 930. Σε προσετίθειαι λυγῆ, suppliant prayer, CEd. C. 1309. (See Dr. Blomfield, *Aqua* 1577.)

1173 b. Θάσω σὺ θῆου: *to sit* was the mark of a suppliant. Τίνας πᾶσ' ἴην τάνδε μοι θοάζεις, ἰουνησίος, &c. CEd. T. 2 "Illius ad tumultum fugiam, supplicem sedebo;" Tibull.

1174 a. κήμας: The Greeks, in their funeral customs, disposed, in various manners, of the hair, which they cut off from their heads: it was sometimes cast into the funeral pile; sometimes, laid upon the grave; and sometimes, as on the present occasion, placed upon the body of the deceased. So the Greeks testified their respect for Patroclus: φέβ' δὲ πάντα νίκην πατρίωνος, &c. ἰατίβαλλοι κήματα, II. v. 135.

1174 b. Ἐμὲς for ἰμοῦ: see note 1015. "His single imperfection;" i. e. "the imperfection of him single;" Milton. P. L. 8. 423.

1175 ἰατήριον θησαυρὸν, *the treasure of suppliants*:—*Treasure* seems used in the sense of *protection*; the 'valuable instrument' of conciliating pity.—Jaeger refers θησαυρὸν to the abundance of the locks, which had been contributed by three persons. "Copiam, abundantiam, cumulum ἰουνησίος," Musgrave. [Ἰατήριον, 'ad supplices pertinens, supplicibus conveniens;' Steph. Thesaur.]

1177 *ἔκπεσι χθονίς*, *May he be exiled*; as *ἔκπεσι χθονίς*, *Medea*, 451. 710.

1178 a. *ἔξημνητός, ποσσῶν*, i. e. *slain*. See 239 b.

1178 b. *γίνους μίξαν ἔξημνητός*: "When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive; the whole is considered as the subject, and the part put in the accusative, with the passive:" *Matthias*, p. 606. § 422.

1179 a. "even as I cut off this lock." It was usual among the ancients to accompany an imprecation or wish by some action, expressive of its tendency. The slaughter of the victim, at the ratification of a treaty, implied that a similar fate would be inflicted by the gods upon the violator of the agreement. "Tu, Jupiter, populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam:" *Livy* i. 24. 'Limus ut hic eudescit, et hæc ut cera liquescit | uno eodemque igni, sic nostro Daphnis amore,' *Virg. Bucol.* 8, 80. (See *Theocritus*, 2, 18.)

1179 b. *αὔτως*: The rough breathing is thought to be correct, since *αὔτως* is derived, not from *αὐτός*, but from the feminine *αὐτή*; as *οὕτως* is derived from *οὕτως*. See *Elmsley*, *Medea*, 313. *Hermann* (*Vigerus*, p. 736) thinks, that *αὔτως*, with a lenis, is Homeric; and that *αὐτως*, is Attic. See *Schneider*, *De Dialecto Sophoclis*, p. 20.

1180 *αὐτῶν*, i. e. *τὸν νεκρῶν*. *ἔχει*, *hold thou; ἔχου* (middle) *cling to, adhere to, τοῦ νεκροῦ* understood. (See *Dr. Blomfield*, *Septem*, 95.) *τῆσδε ἔξομαι*, *Hecuba*, 398.

1181 *μηδὲ σε κινησάτω τις*: a similar construction occurs in line 1334, *μηδ' ἢ βία σε κινησάτω*. "Although the imperative of the aorist is hardly ever subjoined to the prohibitive particle *μὴ* in the second person, it is sometimes so employed in the third person. We also find *μειλίσσάτω*, *Prometh.* 332: *εἰσιλθῆτω*, 1001: *δοκησάτω*, *Theb.* 1044: *ἰσιλθῆτω*, *Suppl.* 587: *ἀξιωθῆτω*, *Ced. T.* 1449: *εἰσβῆτω*, *Troades*, 1049. The subjunctive, however, occurs much more frequently than the imperative, especially in prose; and is often misunderstood by the commen-

tators and translators. Thus, in v. 388 of the *Prometheus*, *μὴ γὰρ σε θρήνος οὐμός εἰς ἔχθραν βάλῃ*, *Brunck* says that *ἰδανικα* is understood. If the metre would admit *βαλίτω*, the reading might be changed without the slightest alteration in the sense. In the same manner we might read *κινήσῃ* and *νικήσῃ* (if the metre allowed), in the two passages, which have occasioned this note:" *Dr. Elmaley*. See also *Porson*, *Hecuba*, 1174.

1183 *ἕς τε*, &c. "until I shall have returned, after having taken care about a sepulchre for this man."

1184 *μύλων μεληθείς*: *Schaefer* prefers *μυλων μεληθῶ*. *Erfurd* considers *μεληθείς* as the cause of coming: *So, δὲ καὶ γὰρ οὐχ ἄν δρῶν τι βουληθείς*, *Ced. C.* 732. *τί βουληθείς πάρι*, *Electra*, 1096.

"Menelaus goes out with an intention, we must suppose, to bring back with him a proper force, to secure the execution of his orders, which Teucer had treated with contempt. Teucer retires to find out a proper place for the interment of Ajax, and leaves Tecmessa and Eurysaces weeping over the body. The Chorus sing a pathetic dirge, lamenting the miseries of war, and their own unhappy condition:" *Franklin*.

1185 a. "What is the extreme number, and when will it cease, of revolving years," &c. *Ἐς πότι* used as a stronger expression for *πότι*: as *ἰσάρι*, *Ἰσπαλαι*.

1185 b. The interrogative mark, which *Brunck* places after *νίαντες* (*;*), should be removed: it is usual with the Greeks to use two interrogations in one question: *ᾧ πλῆμονι, πῶς ἐκ τίνος νῶς ποτι* | *Ἀχαιῶν θραύσαντες ἦκτι σκάφος*; *Eurip. Helen.* 1542. *τί τὰμὰ πῶς ἔχει θουσίματτα*, *Eur. Helen.* 872.

1186 *πολύλαγπος*, *wandering much, roving*: used in the sense of *revolving*.

1187 *αἶν*, *continuously*.

1188 *Δορύσσω*, *I fight with a spear*; first future, *δορύσω*. This verb occurs, *Heraclides*, 774. *Δορύσσοντες μόχοι*, *toils incident to war*. Similar to *δορύσσοντες μόχοι*, are the expressions *ἀσπίστα* *μόχοι*, *Eur. Electr.* 442: *ἀσπίσταρες κλένοι*, *Agam.* 412. *Ὀσπίται δόμοι*, *Pind. Isthm.*

i. 32. ["Laborum exuberantium instar hastarum, quibus horret acies :” Mudge.]

1190 a. ἀνὰ, at, or, in the neighbourhood of, is a sense, not noticed by Matthiæ.

1190 b. Εἰρώδη, spacious, broad, derived from εἰρός, broad. So εἰρώδεις τάφον, v. 1167. Sophocles imitates the Homeric epithets of Troy, εἰρώϊα, εἰρώγνια. (Hermann.)

By εἰρώδη, the Scholiast understands (σισημῆμιν), “rotten, decaying,” i. e. exhausted, debilitated, by the length of the siege. Heath and others consider it an epithet of censure, synonymous with baleful, hateful, detested.

The apparent impropriety of applying εἰρώδη, equalid, dirty, as an epithet to Troy, has driven the critics into a great variety of suggestions :

In Erfurd's larger edition, Hermann hazarded the conjecture, Ἄν' αἰῶν εἰρώδη | Τροίαν, &c. In a letter to Lobeck, he proposes, Τὴν ἀπαισσοῦν αἰὼν ἰμοὶ δαρυσσῶν | μίχθων ἔσαν ἰσάγων, | γὰρ εἰρώδεια Τροίαν Δαρυσσῶν ἔσαν ἰσάγων | ἀνὰ Τροίαν εἰρώδη, &c., “bellicis miseriis inducens, Trojam ad ampliam :” Bothe.

Ἄσαν ἰσάγων | τὰν ἂν εἰρώδη Τροίαν, Lobeck. Εἰρωδῆ, Musgrave and Brunck.

1191 οἷδος, “the unhappy disgrace of the Greeks ;” Troy having detained them so long under its walls, to their great detriment.

“Cecropiæ domus Æternum opprobrium,” Horace, 4.12. 6.

Ὀνιδος is as often attended with a genitive as a dative: πόλιος οἷδος, Sept. 545 : πῆς σαρπίδος οἷδος, Lycurg. contra Leocrat. p. 148. See Valckenaer, Phœniss. v. 828.

1192 a. εἴημι δύναι, “he ought to have entered ;” i. e. “O that he had entered,” &c. (Matthiæ, § 513. Obs. 3.) For this form of imprecation, see Il. ζ, 345, Odys. v. 63.

1192 b. δύναισι μίθρα ἢ Ἄιδαν: δύναι is here applied to two nouns, though strictly applicable to one: see note on line 632.

1193 a. Αἰθίρα μέγαν: so Euripides, αἰθίρα βάλαρον, v. 1294. fundamental: Bp. I. meth.

1193 b. Πολύμανος, very common. See Dr. Brasse's Greek Gradus.

1194 a. ἀπὸ Τυνδαρος. The Chorus do not inveigh so much against the author of war in general, as against Tyndarus who had (ἴδειν) exhibited or invented, the art of comprising various princes in one cause. Otherwise, the Salaminians might have escaped this painful war, although others had been included in it.

1195 ἴδειν: Δαιμόνιος, like the Latin *proferre*, includes the idea of *inventus* and *novelty*. “Ἴδ' ἰδάλια πρῶτον ἴδειν ἴδον, Troades, 799. “Horrendos primo qui protulit enses :” Tibull. i. 11.

Τοῦ σοῦ γὰρ πάγχω νεκροῦ χόρη, ἀνταῖω οἱ καταδιξάντες βιβλία καὶ κλήριον. Lucil. Epigr. 78. 5

1196 a. κοινὸν Ἄρη :

Ἄρη ἢ ἄρην: see note 254 b.

Ἄρη κοινόν, “a war which has been waged by the united powers of Greece.”

1196 b. Ὀπλων ἄρη periphrasis for war.

[“Κοινὸν ἄρη, communem noxam, communem perniciem: quippe Martis sidus maleficum et exitiale hominibus credebatur.” Musgrave.]

1197 πρόγονοι, ancestors, i. e. predecessors, or authors of. In a similar phrase: μᾶτρε κισχύνας: see note 174.

1198 ἴππερον ἀνθρώπους: ἴππερος is often said in reference to men, CEd. T. 1456: Æsch. Choeph. 687: Eur. Phœniss. 566. Πᾶστα ἦντο ἰκκαρδῆσι τοὺς ἀμυντοί: Herodian. 5. 4. “Vastare nationes: Tacitus, Ann. 14. 38.

1199 σσιφάνων, &c.: see Phœniss. 757.

οὐκ ἐπὶ καλλιχέροι σσιφάνοι

λωτοῦ κατὰ πνύματα μέλιτι, &c.

1200 βαθύων κυλίων: many of the ancient cups well deserved the epithet of deep, profound. Ποτήριον, — ἴσον δόντι, ἐν Συνα, Anacreon. 17. “Crateras magnum statuunt,” Æn. 1. The cup of Nestor was so weighty, that it required the strength of a young man to carry it. The cup, which Alexander used in his final debauch, contained two congiæ. Athenæus, in his catalogue of cups, humorously mentions one, in which Hercules took a voyage.

1201 σίρψιν ἰμιλιῶ: The

is νῆμον ἰμοῖ σίγησιν ἄσπι ἠμιλιῶν ἀσπῆ: see note on line 2. *Ὀμιλιῶν σπῆ, to have intimate or free intercourse with, to be in the midst of. So persons are said ἠμιλιῶν ἠδοναῖς, λύπη, τύχαις, &c.

1202 ὄταβον: though ὄταβος often expresses loud tumultuous noise, yet it is here applied to the sound of flutes: the verb ὀταβεῖ is used in a similar way by Æschylus; ὄταβὸν ἀπεπλάστας ὀταβεῖ δόναξ | ἀρχίτας | ὑπνοδόταν νόμον, Prometh. 591. See Dr. Blomfield, ad locum. *Ὀταβος should be spelt with one τ.

1204 ἰαῦν, i. e. ἄσπι ἰαῦν: the word is Homeric, νόπας ἰαῦν; Heyne explains it by διάγειν, διατρίβειν. Sophocles has poetically altered the νόπας of Homer into the adjective ἰνοχίαν; "οὔτ' neither (has he given to me) the pleasure of love, so as to pass the night in it."

Bothe reads:—

—οὔτ' ἰνοχίαν

ὄταβον ἰάχην,

'Ἐρώτων δ' ἰρώτων, ἀπίπασσιν, ὃ μοι!

1205 As ἰρώτων occurs in the subsequent line, Musgrave suggests ἰρωτῶν. Hermann reads

σίγησιν ἰαῦν

ἰρώτων δ,

ἰρώτων ἀπίπασσιν, &c.

1207 ἀμίμνος, neglected, despised: Brunck and Lobeck.

Musgrave considers the α to be intensive; distressed, full of anxiety. So Bothe, αετυμνοσισιμνος.

1208 δρόσοι τεγγόμενος: the herald in Æschylus makes a similar complaint:

ἔξ οὐρανοῦ δὲ κάπὸ γῆς λιμωσίας

δρόσοι κατιψίκαζον, ἕμιστον σίνος

ἰσθημάτων, τιβίντις ἴσθητον τρίχα.

Agam. 543.

—Ad Trojam fentes hyberna Mycenae.

Val. Flacc. i. 552.

1210 μνήματα, memorials. The word μνήματα is in apposition with the particulars implied in the preceding lines: ὄνιδος is used in a similar construction, line 1191. So Euripides, 'Ελίην κτάνω- μιν, Μανίλειν λύσθη, Orest. 1103. See Dr. Monk, Alcest. 7:

1212 προβολά, defence, akreen. The taken from soldiers who

(προβάλλονται) pretend their shield in a defensive attitude. See lines 1076. 1219.

1214 "But now he is" (ἀνίται) wasted or "destroyed by mournful" or destructive "fate."

'Ανίται solutus est: so, ὁ νόμος ἀνίται, Orest. 930. Hermann.

['Ανίται, 'deditus est malo Genio,' Jaeger: 'devotetur, consecratur,' Musgrave.]

1219 Πρόβλημα, defence, protection: the promontory is termed πρόβλημα πόντου, as keeping off the waves from the land. See Dr. Blomfield, Septem, 536.

1220 a. πλάνα Σουνίου periphrasis for Σούνιον; "at the extremity of Sunium."

1220 b. The ο in ὄπῃ is lengthened before the initial mutes of πλάνα; a rare license: see Dr. Elmsley, Heracl. 753.

1221 προσίσοιμιν, "That we might hail the sacred Athens." It was the custom of mariners, upon coming within sight of any desired place, to hail it with a loud shout, and to pronounce its name in a general outcry of joy. "Italiam læti socii clamore salutant," Æn. 3. 524. "Salutantes, cùm Leucada pandit Apollo," Theb. 4. 808. "His hoary head, conspicuous many a league, the mariner bound homeward, and in hope already there, greets with three cheers exulting:" Sofa, i. 520. Pausanias observes, that the helmet of Minerva Polias was discernible by mariners, after doubling the promontory of Sunium.

1222 προσίσοιμιν: the transition from singular (γιστόμαν) to the plural, is common among the tragedians.

Johnson, Heath, Brunck, Lobeck, Schaefer, and Erfurd read προσίσοιμ' ἄν. Elmsley argues, that the optative is often used instead of the subjunctive; and that consequently there is no solecism in using προσίσοιμιν for προσίσοιμιν. With regard to the particle ἄν, he is of opinion, that whenever ὡς ἄν or ὅπως ἄν signify in order that, they must not be separated by the verb which they govern. "If all the copies read προσίσοιμ' ἄν, we would propose προσίσοιμιν without hesitation."

1224 τόνδι: see note 1168.

1225 a. "And he is evidently on the point of giving loose, against me, to harsh (or unfriendly, rude) language." So Pliny, Ep. 1. 9, "carpere aliquem sinistris (*malevolent*) sermonibus."

1225 b. Ἐκλύθων: "linguam ad jurgia solvit," Met. 3. 286. "Impia in adversos solvere verba Deos," Tibull.

Δηλός ἐστι ἐκλύθων: for δῆλον ὅτι ἐκλύθου: see note 326 a.

1226 a.) τὰ δυνὰ ῥήματα, "the haughty, insulting, expressions," i. e. which I have heard by report. Σὶ ἀγγύλλουσι ἱμοί, i. e. σὺ εἶ, ἢ ἰδέλωσαν ἱμοί τλήναι ἰσχύ, &c. (Scholiast, approved by Lobeck.)

1226 b. How far the α of δυνὰ is affected by the initial ρ of ῥήματα, see Dr. Monk, Hippol. 461.

1226 c. Σὶ δῆτα, *te scilicet, te homuncionem*; sarcastice: Musgrave. Σὶ δῆτα δυνὰ, &c. Wakefield.

1227 a. Χαίνα, *to speak, to utter*. So Virgil, "vocibus hisco," Æn. 3. 314. "Regum facta hiscere," Propert. 3. 2. 4.

"Hem vereor plusquam fas est captivum hiscere:" Attius, in his 'Armorum Judicium.'

1227 b. ἀνοικωκτι, without a groan, i. e. *with impunity*: Lobeck and Erfurdt prefer the diphthong; as ἀνοικωκτι-ει. Bishop Blomfield observes (Prometheus, 216) that *all* adverbs are derived from the dative, singular or plural, of nouns. The more ancient Greeks had no long vowels: thus βοή, *clamour*, would have been declined βοί, gen. βοῖς, dat. βοῦ: so the dative of οἶκος would have been οἶκοι. On this principle, the final ι or) of an adverb must be ascertained by its derivation from nouns in α or η, or in ος; thus we should write αὐτοβοί, and not αὐτοβοί; ἀνοικωκτι, and not ἀνοικωκτι-ει.

1228. Elmsley and Hermann prefer σί σοι, σὶ τὸν σῆς. (See Quarterly Review, vol. ix. p. 360.) The article is employed, especially by the tragedians, to express contempt and indignation: Σὶ τὸν σοφιστήν, τὸν πικρῶς ἐπίτιμνον, Prometh. 980: σί σοι, σὶ κείνῳ, καὶ σὶ, τὴν θρασύαν, Soph. Electr. 1445: σὶ δὲ, σὶ τὴν νέουσαν, Antig. 441. See Valckenaer, Phœniss. 1637: and Dr. Elmsley, Heracl. 657.

1230 "You would have walked on tip-toe." Δακτύλων or ποδῶν or ὀνύχων is understood.

Ἐπ' ἄκρων περιόνται δακτύλων, Libanius, vol. i. p. 326. The same symptom of pride is expressed in the verbs ἀκροβατεῖν, ἀκροβάζειν, ἀκροῖζειν, and in ἀκροβαίνω. Ἀκροβατεῖν τι ἤρξατο καὶ μετῴκησεν αὐχίνα αἶθρον, Suidas, tom. i. p. 575. Ἡ ψυχὴ μὴ πρὸς ὕψος ἀρθείη, μηδ' ἀκροταῦσα ἰσικωμάζοι, Philo, de Somn. L. i. vol. v. p. 60. ed. Pfeif. (See Lobeck's note.)

1233 διωμίωσα, *and thou strongly protestest*. Διαρίσω, διαβασιβαίωσα, Steph. Thes.

1234 ἀντὶς ἄρχων, *his own master*: the same idea is expressed by αὐτῷ ἡρώων, line 1099.

1235 a. "Is it not a great grievance, ταῦτ' ἀποῦναι to be thus reviled by slaves?" Πρὸς or ὠπὸ with a genitive is frequently subjoined to an active or neuter verb. Κλύοντίς ἱσθιν αἰσχίστους λόγους τοῦτ' εἰ ἀνδρῶς, Ajax, 1320. See Porson, Medea, 1014.

1235 b. The common formula of indignation, used upon hearing any insulting or unworthy language, is, Ἄρ' οὐκ ὕβρις τάδε: CEd. C. 883. Ταῦτα οὐκ ὕβρις. Lucian. Dial. Mort. 2. Ἐστ' οὐκ ὕβρις ταῦτ' ἐστὶ καὶ πολλὰ τρυφή; Aristoph. Ran. 21. "Τρεῖς γὰρ τοῦτό γε, Demosth. in Aristog. p. 831. B. Τρεῖν τὸ πρῶτον ἴθασαν, de Mala Legat. p. 323. D. Καὶ ἰδοῦναι τοῖς πλείοσιν ὕβρις εἶναι τὸ πρῶτον Dionys. Hal. A. R. iv. p. 237. "Quid est, si hoc non contumelia est?" Ter. Andr. 1. 5. "Nam isthæc quidem contumelia est," Ter. Heaut. 3. 3. See Hemsterhuis, Lucian, Bipont, vol. ii, p. 408.

1236 a. κίρηγα, præter. med. from κρηῶ; used for the present.—(See note 1 c.) Bishop Blomfield, Prometh. 768.

1236 b. ἀνδρός: understand κρηῶ.

1237 ποῖ *whither* is considered by Brunck as more suitable than ποῦ, to the word of motion βάντες. "Whither going, or where standing, whither I also would not have gone or stood?" i. e. "on what enterprise did Ajax go, or in what post of danger was he stationed, from either of which I would have claimed

exemption?" *Πῶ* is preferred to *πῶ*, not only by Brunck, but by Erfurd, Bothe, Boissonade, and Porson. Hermann (whose note here follows) prefers *πῶ*: "*Πῶ* hic non proprie *ubi*, sed ut solitum in indignatione, fers idem quod *πῶ*, est, ut 1100: *πῶ* ἂν στρατηγῆς τοῦδε; *πῶ* δὲ σοὶ λιῶν ἔξιστ' ἀνάσσειν, ἂν δ' ἡγήσ' [ἦγισ] οἴκῳδιν. Eaque causa est, quare *πῶ* βάντες ne possit quidem in *πῶ* βάντες mutari. Itaque sensus est, Quomodo profectus ille est, aut constitit alicubi, *ubi* non ego steterim, i. e. 'ut ibi ille, ac non ego potius steterim.' Quod dicit, si plenius dicatur, hoc est, *πῶ*ς ἡγέρθη ἢ ἴστη, οὐκ ἔστιν ἔτι σπῆλαιον, ἀλλ' ἐπιπέδον; Eadem ratio est in illo *οὐ μᾶλλον ἢ οὐ*. Thucyd. 3. 36. *μεινῶντα ἢν αὐτοῖς καὶ ἀναλογισαίς, ὡρῶν τὸ βούλευμα ἰγνώσθαι, πάλιν ἔλπει διαφθεῖραι μᾶλλον, ἢ οὐ τοῦς αὐτοῖς:— i. e. οὐ τοῦς αὐτοῖς, ἀλλὰ μᾶλλον πάλιν ἔλπει."*

1238 *ἄνδρες*, courageous men, brave soldiers.

1239 *ἰογγύν* Attic for *ἰοίκαμιν*, as *διδοιγγύν* for *διδοίκαμιν*. *Πικροῦς*, grievous, afflicting to myself.

1240 *τίτι* is opposed to *νῦν*: See Dr. Elmsley, Heracl. 1009.

1241 "If, by Teucer, we shall be everywhere proved (or convicted) to be unjust."

Billerbeck considers *ἐν Τιδάρῳ* to mean *with respect to Teucer*.

1242 "And it will never content, or be satisfactory to, you, no not when conquered, (*ἔλπειν*) to acquiesce in the measures, which" (*πλεῖσθαι*, or) "have been adopted by, the generality of the judges." So Euripides, *Σαυματοῶν ἵστας, εἰ τὰδ' ἔξαρκεῖ πάσι*, Hipp. 278.

1244 *κακῶς βαλῶντι*, i. e. *ἴωσι*, 'ye will assail with reproaches.' So, *Ἀλκίφ βάλει*, Trachin. 942. *Βάλλουσι σπύρμασι*, Libanius, vol. i. p. 811. *Θεοβόλοι βαλλόμενοι*, Idem, p. 303. *Μήκεισι λόγων βίβλαται*, Idem, p. 307. *Βασί βαβληκίτες*, Id. vol. ii. p. 393. *Ὅς σε βαλῶ ζήλων*, Anthol. Meleagr. 41. Brunck, i. 13. *Βάλλειν ψόγγῳ*, Aristoph. Thesm. 902.

1245 a. *οἱ λιλιμμένοι*, ye who have been left behind, i. e. surpassed, defeated,

in the late contest about the arms of Achilles. [*λίσιμασι*, 'superari, inferiorum esse'; Steph. Thesaur.] So, *λίσιμασι ἐν τῷ δύνασθαι*, CEd. C. 495: *λίσιμασι γνάμῳ σφῶν*, Electra, 474.

1245 b. *Κινηθεῖσθ'*, ye will stand, stay: so the Scholiast, *σφῆζιτι*. The allusion is to the nocturnal enterprise of Ajax: see line 47.

1246—1264.

Si dabitur istis moribus licentia,

Janu nulla poterit perrogari sanctio:

Si jure victor vi merā exturbabitur,

Postrema primi, prima postremi ferent.

Quin ista sunt linquenda. Non populi sita est,

In mole vasta corporis, seduritas;

Sed mente quisquis praestat, imperium obtinet.

Bos latera tantum sub magisterio tamen

Tennis flagelli rectus incedit viam.

Stobaeus, Grotius, p. 14. tit. 3.

1246 "But (in) in consequence of dispositions like these, never will there exist a (*κατάστασις*) firm arrangement, or establishment, of a law, if we reject those who have justly gained their cause, and (*εἰς τὸ πρότερον ἄξιμοι*) bring the last into the first place," i. e. confer the chief honour on those who have failed.

1248 *ἄνη* for *ἄνδρ' ἀνη*: see Bishop Blomfield, Sept. c. Th. 411.

1249 *Τὸς θεοδῶν* synonymous with *οἱ λιλιμμένοι*, in line 1246.

1260 *Πλακῶν*: this word is sarcastically applied to Ajax.

1263 a. "And an ox, though huge as to its sides, nevertheless by (or "under the strokes of") a small scourge, is conducted into the strait road." Matthiae, p. 915. § 592. β.

1263 b. Porson (Hecuba, 814) prefers the neuter form *πλιουὰ* to the feminine *πλιουαί*. Elmsley (Heraclidae, 824) considers the feminine form *πλιουαί*, -αίς, -αῖς, to be corrupt; and, at line 1409 of this Play, for *πλιουὰς τὰσδ' ἔπεισεν πλιουὰσδ' αὐτῷ*. Bothe reads *μίσγας δὲ πλιουαῶν*: and, in the following line, *ἐρδῶν*.

1264 a. *Ὁρδῶς εἰς ἴδῶν* for *ἐρδῶν εἰς ἴδῶν*. So *ἐρδῶν παρ' ἴδῶν*, Alcest. 851. So

πρὸς ἐρεθὶν χῶμα', thither, in the direction of, Hec. 221.

1254 b. Περιούμαι is used in a passive sense. So CEd. Col. 845, πρὸς βίαν περιούμαι. Περιούω, in the sense of *traduco, transveho, mitto*, is of frequent occurrence.

1254 c. A similar sentiment occurs, Antig. 477: σμικρῷ χαλιῷ δ' ἄδα τοὺς θυμουμίνοισι | ἴστωις καταρτυδίντας. See St. James' Epistle, 3. 3.

1256 εἰ μὴ ἐπιθῶ, &c. "unless thou becomest wiser;" literally "unless thou procurest some prudence for thyself." The same sentiment is elsewhere expressed by εὐρίθην νῦν ἀμείνω, Antig. 1090: φρόνησιν λάβει λάφω ἐπιθῶ, Philoctet. 1079.

1257 ἀνδρὲς, genitive absolute. Some commentators consider ἀνδρὲς to be governed by ὄπιε.

1258 ἰλιθυροστομαῖν, 'to speak freely, unreservedly,' is sometimes expressed by two words, πᾶν ἰλιθυροῖ στόμα, CEd. T. 706.

1259 a. "Wilt thou not, knowing who thou art by birth, bring" &c. φύσει for *genus*. Trach. 379; Phil. 1310. See Dr. Elmsley, Medea, 1087.

1259 b. εἰ is used for ὄπιε. So Euripides, Πηλέης, εἰς ἱλαρχον ἔξειλθῶν, εἰ εἰ, Alcestis, 643. Ζήμωνι δ' ἢ χρεὴ τάσδ' ἰπιοσταλῆς φέρεται, Iph. T. 767.

1260 Agamemnon is made to speak, in reference to the laws of Athens, which did not allow a person born (as Teucer) from a slave, to plead his own cause.

1263 a. βάρβαρον: in allusion to Teucer's mother, Hesione, daughter of Laomedon.

1263 b. Ἐραῖω, *I understand*. "Barbarus hic ego sum, quia non intelligor ulli," Ovid, Trist. 5. 10. 37.

1264 a. Bp. Blomfield is of opinion that *O that* (utinam) is never expressed by εἴθε γὰρ; but by εἰ, or εἰ γὰρ, or εἴθε. —Sept. c. Th. 563.

1264 b. σωφροσῆν (εἰρηνηύειν, καὶ μὴ παρ' ἀλλήλων μαίνισθαι, Gl.) 'to keep within the bounds of moderation.'

[Bothe reads σωφροσῆν; so that γοῦς

σωφροσῆν may stand for σωφροσύνη, discretion, moderation.]

1265 φράσαι, "to suggest, contrive:" so Electra, 199, δόλος ἦν ἡ φράσαι (Heath). Σφῆν Attic for ὑμῖν, as ἦν for ἡμῖν.

1266 a. Τίς is often put with the adjective as an epithet, as ταχυτά τις χεῖρ. Matthiæ, p. 705.

1266 b.

"O quam celeriter ante partem gratiam Præcipite cassos luce destituunt fuga!"

Grotius, Stobæus, tit. 127. But yesterday the name of Cæsar might Have stood against the world: now has he there;

And none so poor to do him reverence: Julius Cæsar.

1267 προδοῦσ', *abandoning*, i. e. εἰς θανάτου, which must be repeated from the preceding line: Musgrave. See Antigone, 46. Dr. Burney thinks that προδοῦσα is used in a passive sense; προδίτα.

1268 Ἔπος and λόγος often denote *thing*, generally. Οὐδ' ἐπὶ σμικρῶν λόγων, 'not in the slightest respect; not in the least degree; not at all.' So line 477. οὐκ ἂν πραιάμην οὐδένος λόγου βέβαιον, "I would not purchase the man for the slightest thing," i. e. at any vile price. See Brunck, CEd. C. 1150. Lobeck endeavours to illustrate the expression by ἐπὶ σμικρῶν ἰδεῖν, Julian; οὐδὲ κατὰ μικρὸν ἀξίως, Dion. Hal.: οὐδὲ εὐλόγῃ εἰ ἀλλήν τραπέζῃσι, Arrian.

Οὐδ' ἐπὶ σμικρῶν λόγων, *not even in the slightest mention*: Stephens and Erfurdt.

[Ἐπὶ σμικρῶν ψόγων, "propter offensas leviculas:" Musgrave.—Ἐπὶ σμικρῶν σίνων "ne in rebus quidem parvi laboris," quales erant sepulcri ritus, qui ab Agamemnone, absque ullo periculo, Ajaci concedi poterant: Heath.—Ἐπὶ σμικρῶν χρόνων, ne ad breve quidem tempus: Jaeger.]

1270 προσιόντων ψυχῆν:

Ἄιν ἡμῶν ψυχὴν παραβαλλόμενος σελιμίζου, *to battle, to wearpons*. [Il. i. 322.]

1271 ἰθιμύμια, *thrown away*.

1273 οὐ δύεισ' οὐδίν; see note 878 b.

1274 a ἱρκίαν:

An old tragedian, quoted by Charisius

(lib. 4.), is supposed by Lobeck to allude to this line:

Vidi te, Ulysseu, saxo sternentem Hectora;
Vidi tegentem clypeo classem Doricam:
Ego tunc pudendam trepidus hortabar
fugam.

1274 b. The genitive *ἰκίων* is governed by the *ἰν*, which is used for *ἰνός*, in *ἰγκλημίνους*. So *τόνδ' ἰσιδίξω τιχίων*, Phœnissæ, 454. (Valckenaer.) *Ἐγκατίκλισαν Μακεδονίας Ἀθηναῖοι Περδικκων*, Herodot. 6. See Bos, *Ell.* p. 474; and Matthiæ, p. 527.

1274 c. Heath by *ἰκίων* understands *toile, nets*, as in line 60, and refers it in construction to *ἰγγύκων*. In this sense, the expression is a metaphor taken from the nets of hunters, by which wild beasts are enclosed, as the Greeks were pent up by Hector within their own trenches. Elmsley and Hermann consider *ἰγκλημίνους* to be more Attic than *ἰγκλιμίνους*.

1274 d. *ἰνός* for *εὐτός*, *Bothe* and *Musgrave*.

1275 "already annihilated in the rout (or defeat) of battle." *Τὸ μῆδιν ὄντας* is applied to *persons*. See note on line 767.

1277 *ἰθωλίαις*: *seats of the rowers*.
"— furit immissis Vulcanus habenis
Transtra per et remos et pictas abjete
puppis:" *Æn.* 5. 662.

Sophocles alludes to *Iliad*, π. 122.

1278 a. *ἡ ναυτικά*: *Bothe* reads *ἡ ἰαντία*, &c. "in *adversas naves*."

1278 b. *σκάφος*, literally, *hull or hulk*, body of the ship. *Ναυτικὰ σκάφη* is an expression similar to *ναὸς σκάφος*, Eurip. *Troad.* 681; *ναὸς σκάφος*, *Cycl.* 698; and forms a poetical pleonasm for *ship, vessel*. See similar instances, adduced by Bp. Blomfield, *Persæ*, 425.

1279 *ἄρδην*, *aloft*, or *with agility*.

1281 *Ποῦ* is an expletive dative: (see note 310 b.) "whom you affirm never to have attended upon, or to have gone with, you." Not that Agamemnon, in line 1237, made any such assertion; but Teucer, like many other angry respondents, does not scruple to over-state. "Quem tu ne adstitisse quidem unquam tibi contendis:" *Hermann*.

"Quem nusquam dicis hosti vel contulisse pedem:" *Brunck* and *Bothe*.—*Heath* places an interrogative mark at *τάδι*, a comma at *ποῦ*, and a full stop at *ἰνδικα*: "Ille quem dicis nusquam ne pedem quidem contulisse, is scilicet erat qui revera vobis hæc patravit."

"Verbis *οὐδὲ συμβῆναι ποῦ* respici quod dixerat Agamemnon *ποῦ βάντος ἢ ποῦ σάντος, οὐπὲρ οὐκ ἰγὼ*, nulla quidem est dubitatio; sed sensus non est apertissimus. Ait Agamemnon nusquam pedes tulisse Ajacem quo non ipse tulerit: quum vero Teucer nunquam in aciem prodixisset Agamemnonem putet, inde sequitur nec Ajacem *συμβῆναι ποῦ*." *Boissonade*.

1282 *Ἄξ' εὐ* is put for *Ἄξ' οὐ*: see note on line 277. "Was it not Ajax, who really (or truly) performed these services for you?"

[*Ἡ δὲ ἄξ' for ἰνδικα*, *Musgrave* and *Bothe*. "Anne vobiscum ille hæc patravit *an solus*?"]

1283 a. *χῆρ'* for *καὶ ἔτι*.

1283 b. *Μόνου Ἐκτορος*: genitive in construction with *ἰαντίας*, which is often followed by a genitive as well as a dative. *Τάναντία τούτων*, *Xenoph.* *Cyr.* 1. 6. 28. In this line, Sophocles alludes to *Iliad* π. 206, &c.

1284 *ἀκίλιωτος*, *unbidden, spontaneus*; not awaiting any encouragement to undertake the danger, which the lots had assigned to him. So a Scholiast *αὐθάρμυτος, οὐ περιμένων τὸν προσάξοντα, ἰμονομάχησι μιστὰ τοῦ Ἐκτορος*. "Jussa præveniens:" *Heath*.

1285 *Δραπίστης*, literally, *fugitive, runaway*, may here be rendered (as the antithesis of *ἄλμα κουφίον* requires) by *lingering, lurking*. The expression seems borrowed from a runaway or deserter, who, when expected to appear in the discharge of duty, skulks in concealment. *Ἐς μίσσιν*, 'among the common lots.'

1286 a. In arranging an affair by lots (*loci, sortes, κλήρη*) they were inscribed with the name of, or with such mark as denoted, the owner, and usually thrown into a helmet. The matter in dispute was generally considered as assigned to him, whose lot, after shaking the helmet,

issued forth first. So Virgil, *Æn.* 5. 490:

—dejectam ærea sortem

Accipit galea; et primus clamore secundo

Hyrtacidae ante omnes exit locus Hippocentis.

So Homer: *κλήρου δ' ἐν πυρί χαλαροῖ* ἄλλοι ἰλήροι, ψ, 861; so also, γ, 306. Sometimes the lots were cast into an urn or situla, full of water. In this mode of decision, the lots were made of material sufficiently ponderous that they might sink to the bottom, and not be distinguished by the person whose office it was to extract them one by one.

1286 b. According to Apollodorus, Cresphontes, Temenus, Procles, and Eurysthenes (the interests of the two last being one and the same), agreed that, in settling the division of Peloponnesus among the Heraclidae, Argos should be assigned to him whose lot chanced to be drawn first from the *situla*; Lacedæmon to the second lot; and Messenia to the third. Cresphontes, anxious to procure Messenia, threw into the *situla* a lot formed of dry earth, which soon melted in the water. Temenus, Procles, and Eurysthenes threw in pebbles; when these had been easily extracted, it was thought unnecessary to make search for the lot of Cresphontes, who, by this artifice, became possessed of Messenia.

Sophocles intimates, that the affair was arranged by the shaking of an urn or helmet; and that the *κλήροι* of Cresphontes, being made of moist clay, adhered to the bottom, while the tallies of his rivals would spring out in the agitation of the helmet.

Eustathius observes, that Sophocles, in alluding to the preceding history, is guilty of an anachronism, Cresphontes being posterior to the Trojan war. Another anachronism has been noticed at line 17. See, also, *Trachin.*, line 8, where Dejanira is made to express a sentiment usually ascribed to Solon.

1286 c. *βῆλας*, globe, a sod: here used for a round ball, made of dried earth or clay. *βῆλας*, among the Greeks gene-

rally, is masculine; but feminine among the Athenians.

1287 *ἀλαλασσεν*, literally, to raise a leap, i. e. 'to spring forth lightly.' In allusion to Homer, *ἐν δ' ἴδατος κλήροι πυρίης*. Musgrave compares *νεφέης στήθεα παυροζουσα*, Eur. *Electr.* 866.

1288 *εἶν* for *ἴμαυ*. Teucer, according to Homer, was not present at the drawing of lots relative to the single combat with Hector; but distinguished himself in the defence of the fleet: Il. c. 302, 436.

1290 a. *καὶ πόσι καὶ, &c.* *καὶ*, moreover, besides. In this sense, the copulative is often subjoined to the interrogatives *τίς, τίς, ποῖ, ποῦ, ποῖος*. *Πῶς καὶ ἐξῆραξεν*, Hecuba, 419; Porson, *Phœniss.* 1373.—*Πότε* does not imply a second question, but strengthens the general force of the interrogation: Porson, *Orestes*, 209. See Matthiæ, p. 988.

1290 b. *δύστην*, wretch, *οὐ βίβω*, what having in view, &c.

1291 *εἰ* — *πατὴρ*, periphrasis for grandfather.

1292 *Φρύγῃς*; Pelops was, really, a *Lydian*; but as the two provinces, Phrygia and Lydia, were contiguous, and not settled by accurate and definitive boundaries, *Phrygian* and *Lydian* are often used as synonymous. Herodotus (8. 3) terms Pelops a *Phrygian*.

1293 Elmsley expunges the comma at *δυσπίστουσαν*, that it may agree, not with *Ἀργία*, but with *δύστην*. See Quarterly Review, vii. p. 455.

1295 Lobeck is of opinion, that the word *Κεῖρα* implies a degree of reproach. *Τὴν μαρτύριον, ἐν Κεῖρα, ἐν μέγιστον Ἀστυνοῦ*. Plato, in the Scholiast, *Aristoph. Aves*, 799. Lycophron (150) terms Menelaus *Ἡμίκευ*.

Atræus, son of Pelops, married Aërope, the daughter of Catreus, a Cretan prince. Having discovered her intrigues with his brother Thyestes, he is said to have cast Aërope into the sea, and to have banished Thyestes. He subsequently recalled Thyestes under the pretence of reconciliation, and served up to him (*σπερσίειν*, line 1294), his ('Thyestes') two sons, Tantalus and Phlisthenes.

1296 a. ἰ φινέας (as understood) πατὴρ, "Atræus, the father who begot thee." Φινέω (from φῖνον, a plant), to plant, to beget, is said of fathers only, and not (as γινέω and γίνομαι) applied to the mother. Εὐδαιμονίαις, καὶ ἰ φινέας πατὴρ, Eur. Alc. 1159. Bp. Blomfield (Prom. 241) observes, that the first syllable of φινέω is always long.

Consult Porson, Appendix in Toup. p. 443.

1296 b. Heath (following a scholiast, who asserts that Aërope was thrown into the sea by her own father) translates the passage by "pater qui eam genuit;" αἰνόν (not εἰ) being understood.

1296 c. λαβὼν, having surprised, detected; deprendo.

1296 d. Ἐπακτεῖν ἄνδρα, an adulterer; virum superinductum, i. e. marito. So in a somewhat similar sense, Livy, i. 59, "vestigia viri alieni in lecto."

1297 a. ἰλλός, a general epithet of fish, explained by the scholiast as ἄφρονος, κωϊοῦ. The epithet occurs in Athenæus, (p. 277), in the Titanomachia of Eumelus (or Arctinus). It is made a question in Athenæus, whether the word ἰλλός had been used by any one before Sophocles. (See Bp. Blomfield, Pœna, 583.)

1297 b. Διαφθερῆν used passively; Musgrave: 'for the purpose of being destroyed.' The official term for this punishment is κατακτασιμῆς.

1297 c. Boths reads ἄφρων: he considers the adulterer (not Aërope) as the person thrown into the sea.

1300 ἕσσι for ἔσι. Similar examples occur in this play: see lines 457. 474. 478. 1055. 434. 1010. Bp. Blomfield considers this usage (of ἕσσι for ἔσι) as being very rare among the ancient writers; see his note, Prometh. 362. p. 49.

1302 Αποκιδόντες: Συγκτῆ being omitted. See note 172 a.

1304 ἀριστιός: Porson (Medea, 5), prefers ἀριστιός to the usual reading ἀριστός. Phrases of this nature usually consist of similar words: as βέλτιστοι βελτίστου πατρὸς; Aristoph. Plut. 234. Εὐγυνὴς ἀπ' ὕγινου, Orest. 1676. Ἐσθλὸς ἐσθλοῦ,

Rhes. 833. Εὐγυνὴς ἐξ ὕγινου, Philoct. 874. (Lobeck.)

1305 τὰς πρὸς αἵματος, relations by blood, kinsfolk. See Matthiæ, p. 910. § 590. 6.

1306 πίνωσι (συμφεραῖς, Schol.) καταμίτιας. [Φόνωσι, in tali cæde, Musgrave.]

1307 οὐδ' ἰπαισχύνει λίγων, "Nor art thou ashamed of avowing it."—'Nec pudeat id profiteri?' Hermann; who places an interrogative mark after λίγων.

1309 ἡμῶς τευτεί, Teucer, Eurysaces, and Tecnessa. Mudge understands Teucer, Eurysaces, and Ajax: a scholiast, Teucer, Menelaus, Ajax: another scholiast, Teucer, Menelaus, Agamemnon. Jaeger proposes ἡμῶς, i. e. Ajax, Menelaus, Agamemnon.

1310—1313 The simplest construction of this passage is (with Boissonade) to put a comma before λίγων, and (with Jaeger) to connect λίγων with καλόν: "For I affirm that it is more honourable for me to die openly (or courageously) while contending in behalf of this man (Ajax) than in behalf of your wife, or (εἰ) moreover, of your brother's." A similar position of the word of asseveration occurs line 1417.

1311 προδήλιος (ἀνδρείος, Suidas) courageously, bravely: (λαμπρῶς) illustriously, [Mori insigniter, Steph. Thesaur.] So προδήλιος θύνατος, Dionys. Hal. lib. χ. p. 552. Zosimus, lib. 3. p. 716. (Lobeck.)

Προδήλιος, "in propositulo, in conspectu totius exercitus, et per ejus impetum publice in me directum. Id ipsum (Electr. 1429) dicitur ἐκ προδήλου, cui opponitur ἀδήλιος, clam et per insidias." Jaeger.

Sophocles is supposed to allude to Il. 1, 327;

'Ὅς καὶ ἐγὼ πολλὰς μὲν ἄθανους νύκτας ἴμεν, ἡμᾶτα δ' αἰματόνετα διάσπασσι πολέμιζον, Ἄδρασι μαρμένους, ἰάκων ἴνακα σφιστεράων.

1312 "Quam tuâ pro conjuge, aut tui etiam fratris inquam." Hæsitatio illa, et simulata ignorantio utrius uxor causa sit belli, irati et contentimenti est: Brunck. Schaefer and Jaeger concur with Brunck in rendering εἰ by etiam, quoque,

— η τοῦ σοῦ γ' ἐμπαίματος λίγω; Recte monet Erfurdthus εἰ nunquam significare etiam. Idem recte reposuit γ'. Λίγω autem conjunctivus est interrogantis: "decorum mihi est, pro hoc potius, quam pro tua, vel dicam ne adeo fratris tui uxore mori:" Hermann.

Bothe reads λίχους wife for λίγω: "aut pro germani tui uxore."

1313 a. "Wherefore, have regard not of me, but of thyself:" The pronoun possessive, in the neuter, with the article, is sometimes put for the personal pronoun. See Matthiæ, p. 673. § 466. 3.

1313 b. Πρὸς ταῦτα σκόπει μὴ τοῦμόν, ἀλλὰ καὶ τὸ σὸν, Τῦρκος ἴφη: Aristides, t. 2. p. 237.

1314 βουλῆσι, you will wish: Aristophanes uses the same formula of threatening: — ἄστ' ἴσως βουλῆσινται, | Κἂν ἐν λιγύπτῳ τυχεῖν ὦν μᾶλλον, ἢ κερῖναι κικῶς, Nubb. 1129.

1315 ἐν ἐμοί, "towards or against me." ἐν for ἀντί: So Æschylus, ἐν ἐχθροῖς λόσσον πνίψ, 939. (Lobeck.) This use of ἐν is not noticed by Matthiæ.

1316 καιρὸν, seasonably: see note 34 a.

1317 "If thou hast come, not for the purpose of joining battle with us, but of aiding us in reconciling" or "terminating" it.

The noun μάχη or πόλιμος is usually understood after συνάπτειν: see Bos, words μάχη, πόλιμος.

"Scholiastæ ad ξυνάψων vel αὐτοὺς εἰς μάχην vel τὴν σὴν ὄργην intelligunt. Potius videtur, ita hunc locum intelligere, Si non ades una cum illis accensusus rixam, sed una tecum compositurus:" Hermann.

1320 κλύειν αἰσχροῦς λόγους, or (line 1323) κλύειν φλαῦρα, or (line 1324) κλύειν αἰσχροῦς, to be spoken of, opprobriously, abusively, rudely, contumeliously.

1322 a. Συγγνώμην ἔχου denotes to excuse, make allowance for; κατῆ συγγνώμην ἔχου, Electra, 400. Sometimes, it denotes to deserve pardon: See Dr. Monk, Hippol. 116.

1322 b. "De jurgio quodam Senato-

ris Equitisque Romani Vespasianus ita pronunciauit, Non oportere maledicis Senatoribus; remaledicis civile fore esse:" Sueton. Vespas. c. 9.

1323 a. κλύειν φλαῦρα: In illustrating this expression of Sophocles, Lobeck adduces φλαῦρος ἀκούειν, Herod. vii. 7: φλαῦρον ἀκούσαι, Aristid. t. ii. p. 7: φλαῦρον εἰσιῦν, Aristoph. Lysistr. 1044: μὴ θῆναι φλαῦρόν τι περι τοῦ δῖνα, Xenoph. Cyrop. viii. 2.: ἀί τι φλαῦρον περι ἰμῶ λίγουσι, Isocrat. Panath. § 7.

1323 b. Συμβαλεῖν, to unite in causing, to retort.

1324 "Si mihi pergīt, quæ vult dicere, ea quæ non vult, audiet," Terence, Andr. 5. 4. 17. "Sic existimet, Responsum, non dictum esse, quia læsit prior:" Prol. to Eunuch. Εἰ δ' ἡμῶς κακῶς | ἐρεῖς, ἀκούσει πολλὰ καὶ ψευδῆ καὶ, Alcestis, 720. Ὀσπείων εἰσησθηῖσθε, τῶν κ' ἰσπακούσαις, Il. v. 250. Εἰ δὲ κακῶς ἐποις, τάχα κ' αὐτὸς μίτῃρον ἀκούσαις, Hæ. Op. 721. (See Dr. Monk, Alcestis, 720.)

Quos, quæso? facile namque ego illi ignoverim,—qui male loquatur, cum male audierit prior: Grotius.

"Ἦκουσιν αἰσχροῦς alludes to 1228, &c.

1326 οὐ φησ', he denies: see line 1108.

1327 a. ἄμεινον ταφῆς, without burial: see note on line 321.

1327 b. Πρὸς βίαν: πρὸς, with its cases, frequently constitutes an adverb: πρὸς ἐπίβριτον for ἐπίβριτος, riotously: πρὸς βίαν, perforce: πρὸς πάρον, insolently: πρὸς ἐργῆν, angrily: πρὸς ἀνάγκην, necessarily: πρὸς ἐπίβριτον, riotously: πρὸς ἐπιθήν, willingly. Matthiæ, p. 913. § 591 δ. Dr. Blomfield, Prometh. 220, and Agam. 373.

1327 c. The πρὸς is often omitted: as δαιμόνων βίη, in spite of defiance of, Eurip. Phœniss. 18.

1328 Heath considers θίλω to agree with σοί, and not with εἴποντι.

1329 a. ἔμνησται, to go with any one; to remain in concord with. This form, together with the simple verb ἐμνησται and the adjective ἐμνησταις, are derived from ἐμνησμός. Lobeck prefers ἐμ-

ῥετιῶν, as more analogous to the form ὀσκητιῶν. (Erfurd.)

1329 b. The penultimate in ξυνηστρμῶν is shortened before the tenuis and liquid, as in ἄνος, ἀπὸ, πόντος, and the like. So Æschylus, ἱεροπαύτος κώσπην σκαλμὸν ἀμφ' ἐνέριτμον, Persæ, 374. (Brunck.)

1331 τίμω, *I esteem, deem*. So CEd. C. 879. Trach. 483.

1333 μὴ εἴλῃς (ὀσμησίης, Gl.) *do not prevail upon yourself; or, do not have the cruelty*. See Dean Monk, Alcestis, 285.

1334 Lobeck considers βία to be *anger, or uncontrolled authority, absolute power*, i. e. of Agamemnon: Bothe applies it to the *violence and contumacy of Teucer*.

Ne te animus isthuc adigat impotentia,
Cujusquam ut odio percitus, jus exuas:

Grotius, Stob. ix. p. 54.

1336 ἰχθίνοος, *hostile, malevolent*, Jaeger; rather, *hateful* to, *detested* by; see line 1347: a similar construction occurs 1383.

1339 a. οὐκ οὐκ: Elmsley thinks that οὐ τὰν (contract. for οὐκ ἂν) is the true reading. Hermann reads οὐκ ἂν γ'.

1339 b. The four senses, which Hermann assigns to οὐκ οὐκ, are: 1, *non ergo*: 2, *non sane*, as in the present line: 3, *nonne ergo*? 4, *nonne*? as in lines 79 and 1051. (Vigerus, p. 794, § 261.)

1340 a. ἄριστον Ἀργίαν:

Καίρι, καὶ Τηλαμώνος, Αἴαν ἀιχμητή·

Ἐς Τροίαν σε λίγους ἄριστον ἰλθεῖν

Μετ' Ἀχιλλεῖα τῶν Δαναῶν

Τὸν Τηλαμῶνα πρῶτον, εἰ δὲ δεύτερον.

See Athensus, p. 695. C. In quoting the preceding Scholium, Erfurdt adopts the corrections of Hermann.

1340 b. "Ἐ" ἄριστος: so Homer, εἰς ἄριστος, Il. 12, 243. "Ἄνδρ' ἴνα λήσῃσιν, Timocreon, in Plutarch's Life of Themistocles, vol. i., p. 122. (See Valckenaer, Herod. vi. 127: and more especially the examples collected by Bishop Blomfield, Persæ, 333.) The Latins have the same idiom in the expression *unus optimus*. "Justissimus unus qui fuit in Teucris," Æn. 2. 246. This expression is a sort of double superlative, as *unus* implies *præ omnibus, præ ceteris*.

1340 c. ἄριστον:

This earth, that bears thee dead,
Bears not alive so brave a gentleman.
Adieu! and take thy praise with thee to
heav'n. Shakspeare, Hen. IV.

1344 Ἄνδρα, &c. The sense is, ὁ ἰσθλὸς οὐκ ἂν βλάπτει ἄνδρα Δανόντα: Hermann.

Nam viro forti nefas

Emortuo insultare, quamvis oderis:
Grotius, Stob. Flor.

1345 a. τὸν ἰσθλόν: Brunck proposes τιν': but see line 1352.

1345 b. Μισῶν πυρῆς for μισῆς: (see note on line 347), i. e. μισῆς τις: second person being used for third.

1346 ἰμοὶ dative in reference to μαχῶν, and τῶνδ' genitive in reference to ἰπείρ. Ἄνδρ' ἂν ἰγὼ τὰδ', ὀσκηρὶ τοῦμοῦ πατρὸς, | ὀσμημαχοῦμαι, CEd. T. 264.

1347 μισῶν καλόν: *honourable to hate*. Alexander the Great considered it a legitimate boast, that not one of his enemies had surpassed him in inflicting injuries. —"FATHER, FORGIVE THEM!"

1348 Hermann construes καὶ not with Δανόντι, but with the preposition πρὸς in προσεμβήνας: "Is it not, then, right, καὶ also, in addition" (i. e. to the hatred, with which you regarded him when living), "to trample upon him when dead?"

1348 Ἐμβάλλειν, ἱεμβάλλειν, προσεμβάλλειν, are terms expressive of insult and injury, exercised towards the fallen and afflicted. Κατ' ἰμοῦ τακομίνας | μᾶλλον ἱεμβάσει, Electra, Soph. 835. Παλαιὸς λόγος διαγερῆς μὴ ἱεμβάλλειν τοῖς πικτωκόσι, Isidorus Pelus. l. 3. ep. 347. "Ἡ κάμ' ἰάτω ταιῶδ' ἱεμβάλλειν αἰ, Hippol. 664. Ἐπερχεῖσθαι τοῖς παλιμίοις, Appian, RR. Punic. viii. 67. Ἐμπαισαστῶν τῆ δύν, Plutarch. These and other examples are adduced by Lobeck.

1349 κίρδην τοῖς μὴ καλοῖς: Δίκη and κίρδος are usually placed in antithesis, among the tragedians. See Dr. Elmsley, Medea, 86.

1350 a. ἰκάθην for ἰσθίβην. Ἐδυσβίην (δικαιοπραγίην, ὡς πᾶσιν ἀρίσκων, Eustathius), 'to act justly, to observe moderation and strict rectitude.' Used absolutely Electr. 308. See Mark-

land, Suppl. 559. *Ἐδωβίῳ* seems to be here opposed to *Ἀδικίῳ*; as in that passage of Euripides, so often quoted by Julius Cæsar:

Ἔστι γὰρ ἀδικεῖν χρεὶ, τυραννίδος πρὶς
Κάλλωνος ἀδικεῖν, ἄλλα δ' ἰσοβειῖν
χρεῖον.

1350 b. Sophocles here condescends to flatter the prejudices of his republican audience. So *ἄλμα τυραννίδος*, *Medea*, 949. The Latins often use *regius* in an invidious sense: "regia res seclus est," Ovid. "Superbum et regium," Plin.

Difficile regi, instare pietatis viam.

Grot. Stob. tit. 49, p. 186.

1351 *λίγους*, dative plural; *giving* *πολιτικῶς ἀδίκημα*.

1352 *οἱ* (*ἄνται*) *ἐν τίλῃ*: τὰ τίλα *or* *αἱ* (*ἄνται*) *ἐν τίλῃ*, the magistrates, the magistracy, the leading men of the state, (See Herodot. 3. 18: and 9, 106. Other examples may be seen, Vigerus, cap. 3. sect. xi. p. 144.) *τίλα* is supposed by some to have originally designated the magistrates of Laedæmon; but the term is applied generally in the best authors. Thus Xenophon, *τὸ μίγιστον τίλα ἐκφόρη τίλα*, H. G. vi. 5. Æschylus has used the word in the singular number: *ποιμὺς ἰδέει τῷδε καθήμενόν τίλα*, Sept. c. T., 1027. See Duker, Thucyd. i. 58; Dr. Blomfield, *Agam.* 104.

Virum bonorum est munus, imperium pati;

Or,

Virum bonorum est obsequi rectoribus.

Grot. Stob. tit. 5.

1353 a. This use of the imperative does not appear to contain any rudeness, as similar expressions occur in other plays. The Chorus interrupt the altercations of Creon and Ædipus by *παύσασθε, ἄνακτες*, 631. So Euripides, *παύσασθον ἄνα*, *Androm.* 692.

1353 b. Understand *ὅσα* before *φίλων*: *Ἦος*, Ell. p. 467, or *πρὸς*. *Πρὸς τοῦ πατρὸς ἱμῶν νικήμενος*, Eur. Fr. Dan. 19.

1353 c. *κατατὶς νικήμενος*: the figure oxymoron is used by orators and poets, even on serious occasions. *Ἐσωφρένησιν, οὐκ ἔχουσα σωφρονεῖν*, Hippol. 1037. See Dr. Monk, ad locum, who quotes Valcke-

næs. The Greek writers are fond of this figure in the compounds of a negative; as *φίλος ἀφίλος*, &c. "Cum tacent, clamant," Cic. "Concordia discors," Horace. "O cruel nymph, a living death I bear," Pope.—"Where order in variety we see;—and where, though all things differ, all agree;" Pope, W. F.—The grandest instance of a serious oxymoron is that used by St. Paul, 2 Corinth. vi. 9—10.

1353 d. *Αἷ δὲ τοῦδε ἡρώδης βουλήμιν οἰῶν μὴ πολεμίων πάντων ἰσθλῶν κροῖς, οἰῶν δὲ ἰσθληδίων εἰδῆσαι ἔτι κακῆς ἠετιῶδαι αὐτῶδε ἄποσσε νίκη καλῆ. Μισθὸ δὲ καὶ ἰτραγαγῆμα τῶντα παραμυθίνωνται. Ὅ μὴ τί τις αὐτῶν που λέγει, "Φίλων γὰρ ἄρξαι, μὴ κροσῶν ἴσων φίλοις." Ὅ δ' αὖ φωνί, "Ἐφ' αὐτῆς ται τῶν φίλων ἠετῶντες," Aristides, li. p. 536.*

Yielding to the advice of friends, is selected as matter of praise, by Isocrates, in his character of Evagoras: *καλλὲ μὴ τῶν χρομίων ἠετῶμινος*, ed. Lange, p. 520. *Πιθύκασι δὲ οἱ ἀιθροῦσι αὐτῶ μὴ ἰκονίς ἰνδύση ἀνθροῦσθαι μεθ' ἄλοῦς*, Thucyd. iv. end of c. 19.

τῶν φίλων νικήμενος, Sophocles elsewhere expresses by *φίλων κινῶνται λίγαι*: 330.

1353 e. *πῶς οὐ κρασεῖς ται, τῶν φίλων νικήμενος*, Quomodo vero tu imperas, a cupiditatibus victus? Bothe. *Πάντα* (*ψηφοῖς* understood) *κρασεῖς*, &c. Omnibus suffragiis vincis, quando ab amicis vinceris: Markland.

1357 a. *Ἄετῆ, περὶς*, *worth*, of Ajax. "Hostilitate plus mihi virtus valet!"

Grot. Stob. tit. 19.

1357 b. Eustathius considers *καλὸ* to be used for *καλῶν*, and therefore construed with a genitive: but the force of the comparison is (according to Hermann) comprised in the verb *νικᾷ*. Bothe and Billerbeck refer *ἔχθρας* to *μᾶλλον* understood; see line 966.

1358 a. "Men of this description are the fickle of mortals." Agamemnon, in this observation, glances at Ulyses.

Ἐμπληκτοι (*ἐμπετάδτοι, ἐμπετάβη*, Hesychius; *κοῦφοι, ἐμπεσάβηκτοι*, Suidas) thunderstruck, amazed, beside one's self;

hence unable to act consistently: *volatile, inconstant, acting with levity.*

1358 b. Brunck, Erfurd, Hermann, Bothe, Heath, prefer βρώσις, in the opinion of the world. A similar construction occurs, (Ed. C. 281, φωνὴς ἀνοσίου βροσῶν. Ἦ καὶ βροσῶν, Suppl. Eur. 744.

1358 c. "Εμπληκτος ὦν καὶ φορῆς μεσῶς ἀβιβασίου, Plutarch. Eumen. p. 584, E. T. i. "Εμπληκτος καὶ ἰσιθυμίας καὶ ἰξήθητος, Plutarch. Dion. p. 965. C. "Εμπληκτος καὶ ἀνετάθμητος. Iamblich. Myst. S. vi. c. 5. Θηπιῶν δὲ μωροί, ἴσσις, εἰ κερᾶσιν δοκῶν, ῥίβια χραίει καὶ τρεπταὶ γὰρ αἱ τύχαι, "Εμπληκτος ὡς ἠιθρωπος, ἄλλοτ' ἄλλοσι Πηδῶσι, καὶδὲς αὐτὸς ἰτυχιῦ ποτι.

Troades, 1211 (See Lobeck.)

1359 This and the following line contain (in Hermann's opinion) an allusion to the demagogue Cleon, whose popularity Sophocles predicts would not be durable, Πικροί, *offensive, odious.*

1360 κτῆσθαι, *to acquire.* This sense of κτάμαι should (*perhaps*) have been given, in St. Luke, xviii.: "I give titles of all that I" (not possess, but) "*acquire.*"

1361 σκληρῶν, *hard, stiff.*

1362 φανίς, 'you will convict us of being,' or, 'you will make us appear to be.'

1363 "Ἕλλησι πᾶσιν, *in the opinion of all the Greeks.* The dative expresses the opinion or judgment of a person: καὶ τοὶ εἰ ἰγὼ τίμωκα τοὶς φρονοῦσιν εἰ, "according to the judgment of those who understand." Matthiæ, § 389. a. p. 544.

1364 a. ἄνωγος, *do you recommend.* (See note 1 c.) The Attics say ἄνωγα, not ἄνωγα.

1364 b. θάπτω implies not only to *bury*, but denotes all the funeral ceremonies. See Bishop Blomfield, Sept. 1023.

1365 "For *myself also shall go thither,*" i. e. to the tomb; "I myself shall, at some time, be in need of burial." "Ερδάδ' ἴξομαι is a euphemism for μέλλω ἀπεθανῆν.

1366 "Truly, every man labours" (i. e. acts) "in a manner wholly congenial to his own nature."

"Ομοῖα ἑαυτῷ ποιεῖν, is, to act in a manner suitable or consentaneous to one's own established habit and nature. "Ὅσα καὶ οἷα φιλοῦσιν αἱ γυναικὶς ἑμῶν, —ομοῖα ἑαυταῖς, Plato, Repub. 8. "Ομοῖα γὰρ ποιεῖν ἀνάγκη τῷ φύσει, Aristoph. Thesmoph. 174. Those who act contrary and inconsistently to their own dispositions, are said ἑναντία ἑαυταῖς ποιεῖν.

The anxiety which Ulysses displays in behalf of Ajax, is imputed by Agamemnon not to any disinterested magnanimity, but to that cautious and selfish policy, which (among the tragic poets) usually characterises the prince of Ithaca. "Thou wishest Ajax to be buried, lest a similar dishonour (line 1365) should hereafter be offered to thyself; therein acting in accordance with thine own selfishness."

"Omnia profecto efficere quisque studet, ut similia vicissim sibi accipiat:" Heath, "Ut quisque operam dat, ut factis suis per referatur gratia:" Brunck, "Omnia pariter sibi unusquisque parat;" Reisigius. "Ομοῖα, adverbialiter: "Sane quisque equaliter, sibi quæ conducunt, facit:" Bothe,

1368 εἰν ὃ δέξῃ is Porson's emendation for εἰν ἄξῃ; See his note, Phœnissæ, 1366.

1369 a. "In whatever way thou shalt do this deed," (ἴγγων understood from the preceding line) "thou wilt every where be" (i. e. wilt be esteemed) "honourable."

"Ὅς, i. e. καὶ εἰ ποῖεν δὴ τινα τρέπον, Schol. "either directly, by thine own express command; or, indirectly, by permitting me to bury Ajax."

"Ὅς εἰ ποῖέμεν: "quidquid feceris," Hermann: "ut feceris," Brunck and Bothe: "utcunque feceris," Jaeger.

Musgrave places a comma at ὅς, and understands ἴσθι: "Be assured, that," &c.

1369 b. Adverbs, which answer to the interrogative πῶ should, in Dr. Elmsley's opinion (Medæa, 520) be written with a diphthong; as ῖ, ἴση, τῆδι, ταύτη, ἐκείνη, πάντη, οὐδαμῶ, πανταχῶ, ἄλλη, ἀλλαχῶ.

1369 c. Photius affirms, that πανταχῶ

means by every manner; and πανταχοῦ, in every place. See Brunck, Aristoph. Lysistr. 1233.

1370 ἄλλ' εἰ γε μίντοι πιστεύσῃσαι, Xenoph. An. i. 4. 8.

1371 The words τῆσδε καὶ μείζω χάσῃ occur, CEd. T. 764.

1372 ἐκεῖ, there, in the lower world; here, in the upper world; i. e. both dead and alive. See note on line 855.

1374 γνώμην Boissonade prefers γνώμην to γνώμη. So κακοῦ γνώμην, Electr. 644: ἀγαθῆς γνώμην, CEd. T. 687: κακῆς γνώμην, Phil. 910.

1376 a. καὶ οὖν, &c.

Illam inopinatam Ulyssis benevolentiam Protesilaus visitatori suo hoc modo exponit: Προκειμένη τῷ Διανῆ τὰ δῖπλα ἐπινοῦσαν τοῦ Ἀχιλλεύου καὶ διακρύψας, Θάσπευ τοι (ἴθνη) ἐν αἰετῆ ἀγάσῃσαι, καὶ τὴν εἰκὴν τὴν ἐπ' αὐτῶς ἔχει, μηδὲν ἐς μῆνιν βαλλόμενος.—Ἐπασιούτων δὲ τῶν Ἀχαιῶν τὸν Ὀδυσσεύα, ἐπῆναι μὲν καὶ ὁ Τυόκρος, τὰ δὲ δῖπλα παρατίθει μὴ γὰρ δεῖα εἶναι ἐντάφια τοῦ Θανάτου αἵτια. Philostr. Heroic. c. xi. 3. p. 721. Lobeck.

1376 b. Τὰρ τοῦδ', henceforth, after this: to be construed with εἶναι φίλος. (Jaeger.) The article frequently stands in the accusative neuter with prepositions: τὸ πρὸ τούτου, before this: τὸ ἐπὶ τῆσδε, hereupon: Matth. p. 408.

1377 τότε for πότε, formerly. (Bil-lerb.)

1379 a. ἔσον: the construction is, ἔσον ζυμπανοῦ ἔσον ποτιῦν χρεῖ: the words, καὶ μηδὲν ἰλλίσιον, are explicatory of ζυμπανοῦ, and may be considered as within a parenthesis. Porson proposes ἔσον.

1379 b. Ἐλλίσω in the sense of absum, deficio, is followed by a genitive; of omitto, by an accusative. (Bishop Blomfield.)

1382 a. λόγισσι, on account of these your words.

1382 b. Ἐψυναι, "you have deceived, disappointed;" in a good sense: "You have acted far differently than what I expected." A similar construction is in Trachin. 714, ψινεθήσομαι γνώμης. So Isocrates, διεψύσθαι τῶν λόγων δυνάμει, "to be mistaken with respect to the effect

of his speech." Thus ψυδιδεῖσθαι ἰσπίδη, "to be deceived with respect to." See Matthias, p. 453. § 316. Bishop Blomfield, Persæ, 478. Dr. Elmsley, Herod. 385.

1383 ἔχθιστος (μέλιστα μισηταίσι, Gl.) most detested by.

1384 ἔτλης, "you could induce yourself:" see note 411.

1385 ζῶν: Porson suggests ζῶν'.

1386 ἐπιβρόντητος, thunderstruck, senseless, stupid.

1388 ἐμβαλεῖν: Musgrave observes, that this verb is often used, without specifying the place, from which the expulsion or casting out is made. See 1308, 1309, 1392.

1389 πριβιόν (principatum tenen), equivalent to πριβύς ὄν, ruler, chief. (Πριβυῖς βασιλεῖς, ἄρχοντες: see Bishop Blomfield, Persæ, 4.) See note 1100 a.

1390 a. μνήμων, mindful, i. e. of guilt. "At sperate deos memores fandi atque nefandi." Æn. i. 543. Μνήμοις τ' ἔμνυις, Prom. V. 525. Μνάμων μῆνις, Agam. 150.

1390 b. Τελισφίρος, that contains, or brings an end or accomplishment. Τελισφίρος Δίκην, avenging Justice; as accomplishing the punishments denounced against impiety, surely, though slowly. "Rarò antecedentem scelestum | decurrit pede Pœna claudo." See Bishop Blomfield, Choeph. 206. 651.

1391 κακοῦς κακῶν: this combination is very common. Κακῶς κακῆν Θανάτην, Medea, 801. Κακῶσαν κακῆς κακῶς, Medea, 1383. Κακῶς κακῶς ταφῆσαι, Troades, 448. Κακῶς κακῶ ἀπόλοιτο, Cycl. 268. Κακῶς ἀπόλλυθαι κακοῦς, Phil. 1369. See Dr. Elmsley, Medea, 787. See note, 866 c.

1393 Λαίρτου: The more usual name of Laertes, among the tragedians, is Λαίρτιος and Λαέρτιος. (See I b.) Σὺ δ' Ἰναχίῳ σπέρμα, Prom. 704.

1394 ὀκῶ ἐπιφάσειν: as if the touch or presence of an enemy was hateful to the deceased.

— Prohibete nefas: auferte supremis Invisam exequiis.' Theb. 6. 181. Electra dissuades Chrysothemis from conveying

the offerings of Clytemnestra to the tomb of Agamemnon; Electr. Soph. 431—436.

1396 *κί' εἴθε*, &c. "But if you wish that any other person of the army should (*καμίζω*) pay funeral honours to Ajax," &c. &c. Teucer, in declining the personal services of Ulysses, softens his refusal by adding, that Ulysses might depute any other Chief.

1397 *Καμίζω* (as the Latin *efferre*) to carry out a corpse for interment, to assist in funeral rites. *Ἐκκαμίδῃ* is used in a similar sense. See line 1048. [*Καμίζω*, *effero*, ea significatione, qua *efferrī ad sepulturam* mortuus dicitur: *ἦσαν γὰρ ἰγὼ καμυόμενος*, Iæsus, 64: Steph. Thesaur.]

Καμίζω est *curare, providere*, ut in Il. 24. 541. "Si quem de exercitu alium *providere* velis, ut tuas partes sustineat:" vel, "Si optas ut alius de exercitu *hanc curam suscipiat*:" Billerbeck. "Et si quem de exercitu alium *adducere* voles, non grave nobis erit:" Bothe. "*Τινά*: forte *εἰνάς*: quia sepeliendi labor, ac multo magis pompa splendorque pluribus egebat:" Jaeger.

1399 *κατ' ἡμᾶς*, towards, with respect to, us.

1401 *ἰκανίως εὐδὸν*, approving, or content with your words. (See note 99.) *Ἰκανίως* has the sense of the simple *αἰνίως*, line 526.

1402 *ἐπιτίσσει χρόνος*: compound for simple: *τίσσω* is often applied to time; as *τίσσειν βίον*. So Horace, "*tendere noctem*." (Dr. Blomfield, Prometh. 548.)

1404 *τοί*, others. Dr. Elmsley proposes *εὐδὸν*, affirming that the Doric dialect is not admissible, except in the choral songs. Hermann argues, that, as *εὐδὸν* would denote (contrary to the meaning of the passage) *some one particular* tripod, the Doric license may be extended to anapestic systems. *Τοί* occurs in a senarian line in Æschylus (Persæ, 430), but is altered by Bishop Blomfield into the more common form of *οἱ*.

1405 a. *ἀμφίσταρον* (*πανταχόθεν περιόμενον*, Suidas:) surrounded with fire. In these tripods water was heated, for

the purpose of washing the corpse. So Virgil,

Pars calidos latices, et æθνα undantia flammis

Expediunt, corpusque lavant frigentis et unguunt.

"*Θίος* ἀμφίσταρον place amid the flames, ὑψίσταρον τρίποδ' the lofty or large tripod, &c." Sophocles seems to have imitated the line of Homer, Ἄμφι περιεστῆσαι τρίποδα μέγαν, &c., 18. 343. [*Ἀμφίσταρος igni cinctus, quem ignis ambit. Videtur jubere Teucer, ut ad calfaciendam aquam tripodem apponant, et ignem subjiciant, quo ambiente cito incalescat*: Steph. Thesaur.]

1405 b. *ἱεῖον*, holy, pure. "*Οἷον*, as the Latin *justa*, is employed in denoting what belongs to funeral rites.

1406 *ἰσικαίρον λουτρῶν*, serviceable for washing, i. e. of the corpse.

1407 a. *ἴλη*, band, troop (particularly of cavalry.)

Eustathius says, that *ἴλη* would be better spelling, as more suitable to its root *ἰλίω*.

Grævius (Callim. L. P. 33) observes, that *ἴλη* properly denotes a troop of 60 cavalry; used generally, for *band, troop*.

1407 b. *ἰσασπιδιον*, military, used generally.

["*Loricam, creas, galeam, balteum, aliaque arma, quæ aut induta aut corpori adnexa, in pugna a clypeo prætegi solebant*:" Heath. "*Indumenta, quæ in præliis gestare consueverat*:" Musgrave. "*Bellicum ornatum*," Bothe. "*Armorum ornatum*," Brunck.]

1407 c. Sophocles, in the funeral rites of Ajax, makes no mention of a pyre, but only of the trench, in which the body of the deceased hero was to be deposited, together with his armour, the shield excepted; see lines 574—577. Quintus Calaber (v. 600, &c.) details, at length, the burning of Ajax's body, and the collecting of his bones.

1409 *καί, εὐδὸν δέ*: Porson observes, that when a speaker suddenly transfers his address from one personage to another, he places first the noun, then the pronoun, then a particle: Thus Teucer,

having finished his directions to the Chorus, turns to Eurysaces with *καί, εὐ* δ. So, *Μηίλαι, εὐ* δὲ, Orest. 614. *Μήβα, εὐ* δὲ, Soph. Electr. 150. (Porson, Orest. 614.)

1410 a. *θίγων*, not *θίγων*: *θίγων* is the present tense; *θίγων*, the second aorist. (Elmsley, CEd. C. 470.)

1410 b. *πλιυράς τῶδ'*: Dr. Elmsley (Heraclid. 824) proposes *πλιυρὰν τοῦδ'*; suspecting that the feminine plural forms *πλιυραί, -αῖς, -αίς*, are corrupt in the tragedians. See note on 1253.

1412 a. *σύριγξ*, properly, a hollow pipe, or tube, is employed to denote any hollow body of a fistular form. In this passage, *σύριγγις* means *veins, arteries*.

[*σύριγγας* Sophocles nominavit *venas grandiores colli, quæ, ipso collo truncato, sanguinem effundunt*: Steph. Thesaur.]

Ennius is supposed to allude to this passage in his Ajax, as quoted by Festus: "sanguine emisso tepido tullii effantes volant."

1412 b. *φυσῶν, expire, emit with force*.—"Cruor emicat alte | non aliter, quàm quàm vitiatò fistula plumbo | scinditur, et tenui stridente foramine, longas | ejaculatur aquas; atque ictibus æera rumpit:" Or. Met. 4. 121. See Ajax, 918. So, in Antig., 1238, *καὶ φυσῶν ἕξιν' ἐβάλλει πνῆν' | λιπαρῆ παρῆφ' φοινοῦ σταλαγματος*.

1413 *μίλαι μίνες, black blood*: the blood is termed *μίνες*, as constituting the vigour and strength of the body. So Æschylus, *αἱματηρῆς μίνες*, Agamemnon, 1034.

1414 *σούδα, let him rush, hasten*. *Σούδα, σούδα* (Æschyl. Aristoph.), *σούται* and *σούται* (Æschyl.) are Attic words from *σάω*, which is one of the forms used for *σάω*, *I shake, agitate, drive*. Matthiæ, § 259. p. 362. See, also, Bishop Blomfield, Septem, 81.

1415 *πάντ' ἀγαθῶ*: Bothe proposes *πανταγαθῶ*. Lobeck considers the correction as unnecessary, since the phrases, attended with *πάντα* as a separate word, are very common: *ὁ πάντα θρασύς*, Liban. in Demosth. t. iv. p. 254. *ὁ πάντα ἱερὸς*, Aristid. *ὁ πάντα ἄριστος*, Cratinus (apud Plutarchum vit. Cim. t. i. p. 404. E.) *Κῆρ*

πάντα ἀγαθῶ, Longus Pastoral. *ὁ πάντ' ἀγαλλῆς*, Soph. Electr. 301.

1416 For *ῥτ' ἦν, τότε φωνῶ*: Boissonade reads *ῥτ' ἦν ποτε, φωνῶ*: "I give these directions to no one superior to Ajax, when he was yet alive." The phrase *ῥτ' ἦν ποτε* seems to be an expression of tender regret: as *Ἦν καλῶς Ἡράκλειον, ῥτ' ἦν ποτε*, Meleagr. Æpigr. 22. *Ταῦτ' ἔμιν καλίσσον, ῥτ' ἦν ἔτι*, Æpigr. Incert. 756. *Φωνῶ, I command*, seems used as *ἔφω*, 1089.

HERMANN reads,

*καὶδὲνὶ ᾧ ᾄσται θνητῶν
Αἴαντος, ῥτ' ἦν, τότε φωνῶ.*

He considers this an instance of a change of construction in a sentence. Sophocles, apparently, intended to form the sentence thus, *τῶ πάντ' ἀγαθῶ, καὶδὲνὶ οὐδὲν λῶν ἔτι ἦν θνητῶν, ῥτ' ἦν ἔτι*, i. e. "exerting himself in behalf of this universally-excellent man, and *than whom*, when he was alive, I affirm, no one of mortals was then better:" but having turned the *οἶ* (*than whom*) into a dative, in consequence of the attraction of the preceding datives in line 1415, Sophocles was compelled, by the comparative adjective, to substitute *Αἴαντος* for *οἶ*.—Erfurdt points out similar instances of changing the construction, with which the period commenced: *ᾄσται ἱερῶν δὲν | ἰχθυήσονται μισθὶ δὲ μ' Ἑλλήνων στρατῆ* for *ἰχθυήσονται, μισθῶν δὲ, &c.* Ajax, 457. *Χμικρὸν μὲν ἔλαττοῦστα, —καὶ τὸδ' ἔλαττοῦ ἱμοῖ, for, καὶ ᾧ τῶδὲ ἔλαττοῦ*, CEd. Colon. 5. Respecting these changes and interruptions of construction, consult Matthiæ, § 610. p. 944. The double paræmiac, in lines 1416, 1417, are not unusual in anapaestic systems. See Hecuba, 154, 155.—

"Repeto illud *σούδα, βᾶτω*: quasi scripsisset poeta prosa oratione *καὶ φωνῶ, Σούδα, βᾶτω οὐδὲν* θνητῶν λῶν Αἴαντος: quod Atticè dictum est pro *βᾶτω Αἴαντος, οἶ οὐδὲν* θνητῶν λῶν ἦν. BENEDICT.

*Καὶδὲνὶ πάντων λῶν θνητῶν
Αἴαντος, ῥτ' ἦν, τότε φωνῶ.*

ERFURDT.

*Καὶδὲνὶ πω λῶν τῶν θνητῶν
Αἴαντος, ῥτ' ἦν, τότε φωνῶ.*

"Nullique unquam mortalium meliori
Ajace: quamdiu vixit, hoc dico:" BRUNCK.

Κούδινα γὰρ πῶ λήονα θνητῶν
Αἴαντος, ὅτ' ἦν, τότε φωνᾷ. HEATH.

Κἄπ' οὐδενὶ πῶ λήονι θνητῶν
Αἴαντος ἰσχυρῶν τότε, φωνῶν.

"Dicensque insimul, nunquam se ob
mortalem Ajace meliorem hanc operam
navasse." Ὀρλίσσομιμυ habet Apollon.
Rhod. iii. 768. "Ἐυδικον ἰσχύροισι καὶ πόνου,
Epigr. in Anthol. p. 460. MUSGRAVE.

Τῶδ' ἀνδρὶ πονῶν τῶ πανταγὰς!

Κἄπ' οὐδενὶ πῶ λήονι θνητῶν
Αἴαντος ἰσχυρῶν τότε, φωνῶν.

"Huic viro operam dans in omnibus
bono! Nullique unquam mortalium me-
liori Ajace hanc vos operam navasse,
dico:" ΒΟΤΗΕ.

1418 "Truly, πολλὰ γινῶσθαι much know-
ledge is given to mortals, ἴδουσι who have
had experience: but, previously to expe-
rience, no one is a prophet of (can foretell)
the future, as to what fortune he may
experience."

1418 ἰδούσι, cum presentes res oculis
cernunt: πρὶν, ante quam res videant,
nemo divinare potest, quā fortunā usurus
sit: JAEGER.

1419 a. πρὶν ἰδῆν: The infinitive with
πρὶν is often used instead of the subjunc-
tive, although the subjunctive be not used
for the infinitive: thus πρὶν ἰδῆν for πρὶν
ἴδῃ: so πρὶν κλύειν, Trach. 197: πρὶν ἰδέ-
σθαι, 632. See Elmsley, Medea, 215.

1419 b. Μάντις οὐδὲς τῶν κατὰ τῶν

βροτοῖς, Antig. 1160. "Nescia mens
hominum fati sortisque futura," Æn. 10.
502.

1420 a. ἴ τι πράξει, "quænam eum
fortuna maneat:" HEATH.

1420 b.

Mortals, from what they see, their knowledge
gain;

But ere he sees, no prophet's piercing mind
The dark events of future fate can know.

POTTER.

How much doth sage experience teach mankind!
But, ere he mark th' event, no prescient seer
The issue of the future can foretell.—DALE.

Whate'er of good or ill, weak mortals know,
Must from their best of guides, experience, flow:
Seek then no farther: for to man is given
The present state; the future, left to heaven.

FRANKLIN.

1420 c. "Ab Ajacis fortunā discatur,
quæ impietas insolentius in Deos pecca-
vit, eam haud dubie a Dis severissime
castigari, iramque Deorum in sui contem-
tores, etiamsi ceteroquin illustri virtute,
excellant, non facile posse placari et de-
clinari:" JAEGER. "Priusquam vero even-
tum videas, nullus est vates futurorum
quid patraturus sit:" BOTHE. "Nullus
vates tibi quo res sit processura, dixerit:"
BRUNCK. "Prius vero quam videant,
nullus adeo vates futurorum est, ut sciat
quæ faciet:" JOHNSON.

"Multa videndo discunt homines:

At inexpertus nemo vates

Satis est sibi quid sit agendum."

Grotius, Stob.



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